Missionary Herald

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Congo Christians Remember a Great Missionary

By W. C. FULBROOK

NEWS reached Kibentele recently that the last week-end in October would be set apart to remember the centenary of the birth of Dr. W. H. Bentley. Straight away it was decided that Kibentele, which means " Bentley's place ", and which was founded in his memory, should have a full-scale celebration. Everyone entered enthusiastically into the preparations and especially the older folks who knew the great pioneer personally. A play dealing with episodes from Bentley's life was written and rehearsals began immediately.

Bit by bit the play started to take definite character. Many cuts, revisions and additions were made, and Saturday, 29th October, was the day chosen to present it. Invitations were sent out and many Africans came and also a few Europeans from nearby plantations. Everyone felt concerned about the weather, for it is the rainy season and the play was to take place outside. However the sky was a real Congo blue. The sun was rather hot earlier in the afternoon but towards four o'clock it was cool enough for the audience to take their places.

W. H. Bentley (played by Mr. Fulbrook) receives a visitor

THE play was based on the experiences of Dr. Bentley—his journeyings from place to place, the kind or hostile receptions he received, his earnest desire to preach the Gospel to all and his keenness to speak to the people in their own idiom. It was shown how some were suspicious and fearful of the first white man who dared to enter right into the heart of the country, and how they wanted to kill him. They plotted his death in their councils and openly threatened him.

Special attention was given in some scenes to the kind of beliefs the people here had when the country had never heard the Gospel. Again and again the actors referred to the white people, as their fathers really did, as *matombola*—fiends, hobgoblins or demons. One particularly evil-looking chief was wonderfully portrayed by one of our Bible School students. All acclaimed him as a born actor. He looked extremely fierce and expressed terrible enmity to all visitors and change. He repeatedly said, " Our land is dead! Our land is dead! " He advised all the chiefs and elders, " Let us keep out these people or our country is finished! "

THE part of a witch-doctor was very effectively played by a school-teacher. The audience was very amused by his antics and deception, but one could not help thinking that some of their fathers and grandfathers had been paralysed with fear by this sort of thing. The poison-cup ordeal was being administered to a luckless victim when he was rescued at the last minute by the intervention of the missionary. This man became a Christian and his son was given into the care of the white man to be taught.

The final scene of the play showed a meeting for prayer in the missionary home. Some of those who had been so hostile were now either members of the Church or inquirers. How vividly it was brought home to everyone what a great change the preaching of Christ has wrought in this land. How well that was expressed in the final hymn sung by all—Bentley's translation into Kikongo of " All hail the power of Jesu's name ".

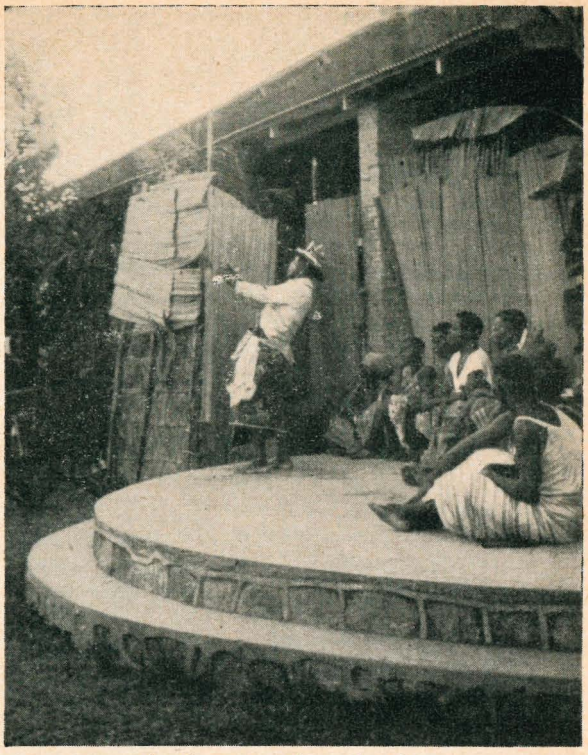
THAT was Saturday, and Sunday saw a continuation of the celebrations. This time in the church we listened to people recounting their memories of their great friend. They told of his industry and untiring zeal—he often set out on trek at the first cock crow, which is 3 a.m. when you translate it. He suffered from weakness and illness, but after just brief rests, on he went. Sometimes he had to sleep in kitchens—no householder had the courage to entertain a " demon " in his house. They said he would sit for hours learning from the elders in the villages, and yet he would talk to a young lad, too, about his life. He never scorned anyone. People in need went to him, and people in authority respected him and listened to his advice.

At least one speaker was baptized by Bentley. She was at one time the nursemaid in the Bentley home. She is a Church-member of over fifty years' standing. She said very simply, " I was brought up by Mama Bentley! " The final speaker said that when news came from England of the death of their beloved *Mfumu* they all cried bitterly. Then he said, " We remembered that his work lives on, for he brought the everlasting Good News, and it is our duty to carry on his work. It is our responsibility to preach Christ as he did."

The station was beautifully decorated by the teachers and school-children with palm fronds, made into fringes, and banana leaves and all sorts of flowers. There were flags, too, of course, in profusion. One big flag was hoisted high—the white flag with the large red cross and with the letters B.M.S. on it. Many do not really know what the letters represent, but they give thanks for all the B.M.S. means to them.

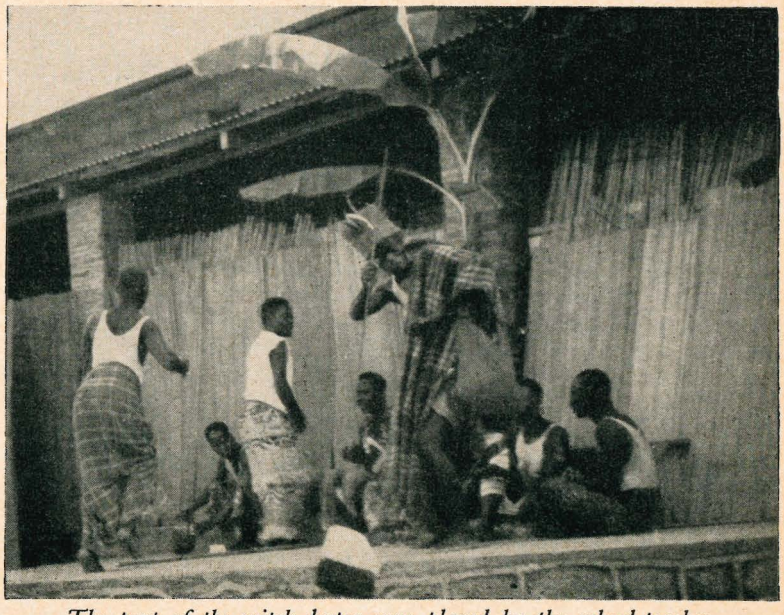
Another feature, which closed the celebrations, was the feast—it was especially for the station girls and boys. They were given a quarter of a big bullock. This huge quantity of meat would have cost a great deal to buy, but the kindly Belgian farmer who gave it said, " I want you to have it to honour the memory of *Mfumu* Bentley, who is still loved here! "

The famous *Mfumu's* work goes on—it is not his alone but the Lord's work. May He make us all worthy of His trust and the commission He still gives: " Go ye therefore, and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you ".



Another scene from the play

POSTSCRIPT.—*Great excitement this morning. We have received two telegrams: one from Bentley's children and grandchildren and one from Sudbury. Great attention is being paid to the notice board.*



The part of the witch-doctor was played by the school-teacher

Floods Destroy Mission Property

FOLLOWING the brief news last month of the severe October floods in North India and Orissa, we have now received fuller reports of the damage caused in the flooded areas, and the steps taken to supply relief, particularly to Christian families.

From North India, Miss E. R. Lewis wrote that the floods had been devastating, and the rain more severe than any she had known, so late in the year. Pupils at the Gange Girls' High School, Delhi, whose homes are in Baraut were unable to go home for their autumn holiday, because both road and rail communications were cut. Both there and at the Delhi United Christian School, an appeal was made for clothing and money to meet the needs of the village folk, and at the Francis School 163 refugees were accommodated on the verandas. This form of relief was not possible at the Gange School, which was still in session.

An Indian Pastor with his wife and family

The Government and many other agencies have done good relief work, but when Miss Lewis wrote, the full extent of the damage was not yet known. She was afraid, however, that most of the flimsier, native-style B.M.S. property, both in the Baraut and Palwal areas, must have been razed to the ground, perhaps even necessitating an appeal to England for the means to build homes for their workers.

FROM Orissa, too, comes news of very severe damage, particularly in the Puri district, which had been badly hit by a cyclone following the floods. More heavy rain fell later, making the situation even worse. A survey of the Christian villages in the Puri and Cuttack districts was decided upon, in order to work out a systematic programme of relief.

As soon as the extent of the necessary help was realized, the Christian Relief Committee, Cuttack, was formed, with Mr. Samuel Das as President, Mr. Jonathan Mahanty and Rev. K. F. Weller as Vice-Presidents, Rev. B. Pradhan and Mr. K. N. Patra as Joint Secretaries, and Rev. Sadananda Patra as Treasurer. This Committee has been working in association with the National Christian Council and the Utkal Christian Council.

The National Christian Council made a sum of Rs. 10,000 (about £750) available, and this was used to maintain the medical and relief teams, and purchase clothing and drugs. In his letter, Rev. K. F. Weller expressed the gratitude of the missionaries and the flood victims for the generous gift of Rs. 1,000 from B.M.S. Headquarters, where the Finance Committee had decided to release small grants for relief to Christian families in the flooded areas. To this, at least another Rs. 500 was added locally from the central Christian Relief Fund.

THERE was a generous response, both in money and clothing, from the Christian community in Cuttack and elsewhere. Quite a considerable number of volunteers came forward to give weekly or daily service. The American Evangelical Mission provided a Medical Unit, and were assigned a very needy and difficult area to serve. From Cuttack, teams were organized to go out daily to villages badly affected within a radius of thirty miles. They distributed clothing and organized milk centres. At the Cuttack station there is a plentiful supply of milk-powder, rice, butter-oil and cheese, and some of the ladies from the church have been making supplies of "paratas" with the cheese.

From all sides it seemed that one section of the people—the Harijans—in particular, were the worst affected and most needy. Thousands of people have been made homeless and crops have been destroyed. The Government is faced with a tremendous task of rehabilitation, and the Christians must be the last to leave the field.

At one of the sessions of the recent B.M.S. General Committee Meeting, it was agreed that a message of sympathy should be sent to those who had suffered such severe losses in the flooded districts of India and Pakistan.

HOSPITAL'S WORK DOUBLED— STAFF STAYS THE SAME

Work at the mission hospital at G. Udayagiri, Orissa, has more than doubled in the past ten years. But the size of the staff remains the same.

In every month of this year up to June, the number of cases handled by the out-patients' department increased by more than 1,000 compared with the corresponding month of last year.

The work of other departments is growing, too, and is being increasingly helped by Government grants.

Money has been received for an isolation block. Building has begun.

A grant for X-ray plant and a building to house it has been promised and another grant for a new ward block for women and children is under consideration.

Friends in the neighbourhood have provided a block of ten cook-houses and the B.M.S. has made a loan for the building of two more private wards which are needed to help the hospital's budget.

All these additions to the hospital will mean that more money for maintenance has to be raised. And there ought to be more staff to cope with the expanding work.

The missionaries are not unduly worried about the money. But they are anxious about staffing.

The position in the laboratory, dispensary and office is desperate.

One serious effect of the over-working of the present staff is that insufficient attention can be given to the spiritual needs of the patients.

THE LAME ARE MADE TO WALK

The lame are being made to walk by the co-operation of missionaries and African helpers at the Evangelical Medical Institute at Kimpese, Belgian Congo.

Many of the cripples who crowd this hospital are children and most of them are suffering from neglected infantile paralysis.

Generally, they have spent long periods in dark and damp corners of village huts because of their inability to get about. Lack of contact with other people has warped their minds.

Malaria, worms, sores and malnutrition have often to be dealt with before treatment of the crippling condition can begin.

A patient, on arrival at the hospital, is received by an African clerk. A student notes the case history. A missionary doctor makes an examination and prescribes treatment. If necessary, he performs an operation. From the start, the patient is gently nursed.

The time comes when four young African workmen have to get busy. There is a great deal of hammering, soldering, cutting and stitching and crutches and splints are made from wood, leather and metal.

Then, after the fitting of the splints and crutches, the patient takes a few halting steps. An African trained nurse can then take over the task of teaching the patient to walk again.

WITCH DOCTOR SAYS: "GO TO MISSION FIRST"

In the neighbourhood of the mission station at San Salvador, Angola, is a witch doctor called Zacheus. He has been giving the missionaries some good opportunities.

When people consult him, he tells them to go to the mission doctor first and then return to him.

One patient asked Zacheus for the restoration of sight. Zacheus sent him to the mission hospital. There he received both physical and spiritual sight. And he did not return to the witch doctor for his charms.

The hospital staff do not always know whether patients have been sent by Zacheus. But efforts are always made to keep them away from him in the future.

HOSPITAL CHOIR SINGS FOR NEW RADIO STATION

A new radio station has been opened at Stanleyville, Belgian Congo, and it will broadcast religious services.

The infirmier choir at the B.M.S. Hospital at Yakusu recorded the singing for one of the first broadcast services.

They made the recording at an industrial fair held in the fast-growing city where a new hydro-electric dam also has just been opened.

As the records were prepared, the singing of the choir was relayed all over the fair.

Parties of nurses from the hospital and children from the B.M.S. schools at Yakusu visited the fair.

HAVE YOU A SPARE EUPHONIUM ?

Formation of a small band is being considered at the Bolobo mission station in Belgian Congo.

The missionaries already have a cornet, and it is being used with good results. Cornet solos are played at a weekly service in the local jail and are well liked.

Now some of the men at the station think a small band would help to give evangelistic services more impact and appeal in the villages.

But, where are the instruments to be found?

If any reader could spare one, he is asked to write, in the first instance, to Mr. S. H. Viccars, 43 Second Avenue, Wellingborough, Northants.

NEW ORGAN— AND NEW PEOPLE

A new electronic organ has recently been installed at the East Queen Street Church, Jamaica. Through the help of the American Southern Convention, over £1,500 was saved on the price, and it has been completely paid for.

During the Vacation Bible School over 100 decisions for Christ were registered, bringing great rejoicing in Kingston.

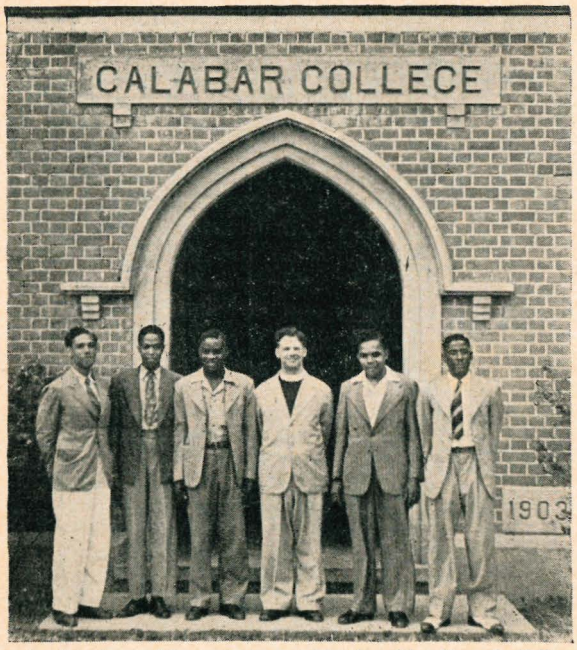
The Jamaican Scene

KEITH TUCKER, President of Calabar

READERS of the MISSIONARY HERALD will be aware that the news from Jamaica in recent years has generally been of an encouraging nature. The total membership of the churches in fellowship with the Jamaica Baptist Union has been steadily growing, the Calabar Institutions now well settled on the new property have been flourishing, the giving of the churches has shown a steady upward trend, and the Jamaica Baptist Missionary Society is now actively engaged in rebuilding the work in British Honduras. It is true that these facts by no means exhaust the store of good news, but they are an indication of the way in which the tide has been flowing, and a measure of the total blessings for which we give thanks to God.

It would be a mistake, however, to suppose that these results have been easily achieved, or that Jamaica is a land where the work of God encounters few difficulties. What has been done has been achieved in the face of many problems, many of which remain.

ONE of our problems is the overweighting of pastoral responsibility. To give a concrete example let us look at the position in the Gibraltar Group of Churches, of whom the minister is Rev. I. C. Parsons, J.P., one of our delegates to the B.W.A. Congress. This honoured brother, who recently celebrated the twenty-fifth anniversary of his settlement amid the great rejoicing of his people, and whose work has been greatly owned and blessed of God, has no less than five churches under his care!



Mr. Tucker with students outside the old college building

One of these is the Stewart Town Church, a place of exceptional opportunities by reason of its proximity to the Westwood High School; another is the great Gibraltar Church, possessed of a very large membership and the scene of perhaps the largest missionary meetings in Jamaica, and a third is the Madras Church established a few years ago in a needy country district, and which has grown very rapidly in members and influence. At Walt Town, the fourth of the Group, a new church building requires to be erected and there is an abundance of young life to be guided and helped.

Now add to these responsibilities that of the managership of several schools, and it is all too clear that there is work here for at least two ministers. One however has to attempt it all, and while he gathers in, with the help of a devoted body of workers, the maximum harvest possible under such conditions, additional ministerial assistance would doubtless bring in a still richer harvest.

All over Jamaica we have the same kind of problem; it is in spite of the fact that our ministers have four, five, or six churches to look after that these results have been achieved; the results would be still better and much more to the glory of God if that problem could be overcome.

ANOTHER problem to be faced is that of the activity of sects. These fall into three main groups. There are those which correspond fairly closely to the Baptist pattern, but which go by other names, and are in rivalry with us for the interest of the people. Next there are those who in the interests of one particular point of belief have felt it right to set themselves up as a separate body, thus still further splitting the Church. Thus for example there is a body which believes that the Lord's command to wash one another's feet should be taken literally, who perform this rite before partaking of the Lord's Supper, and who on this island alone believe it right to separate themselves from other Christians.

Then there are those who hold positions which in our view are definitely false to the teaching of Holy Scripture. One of the most formidable

of these bodies in Jamaica is the Seventh Day Adventist Movement with its strong legalistic emphasis. The total number of the sects, of various kinds, is very large indeed. It is only fair to point out that many of them are not of native growth and did not originate in Jamaica. Many seem to have been brought over by agents from America, and to enjoy considerable support from abroad. Jamaica is a fertile soil upon which to cast these seeds, for the Bible is held in very high esteem in that land, and no man will lack a following if he can prove, by some means or other, that the Bible supports his position.

Calabar College: new buildings

Undoubtedly these sects have formed one of the foremost difficulties for our churches and have been among the chief anxieties of our ministers. Indeed, to have made the progress which our churches have made in face of the activities of these bodies, some of which are highly critical both of the ministerial office and of the historic churches, is proof of the loyalty of the great majority of our people and of the effectiveness of the teaching ministry which our ministers have exercised, not only in their pulpits, but in the open air where meetings are regularly held.

THE steady flow of Jamaicans into Britain in quest of work is proof enough of the general economic conditions. Although, of course, not all our Baptist people are poor, the majority certainly belong to the lower income groups, and it is against such a background that we have to measure the fact that the income of the Jamaica Baptist Missionary Society is now four times what it was a few years ago. Poverty, however, remains one of our foremost problems and gravely affects such vital enterprises as the rebuilding of hurricane damaged churches, the settlement of vacant groups of churches and the expansion of our missionary programme.

WHERE then must we look for an answer to these problems such as will lead to further advance? The continued help of the Baptist Missionary Society is of prime importance. Its maintenance of a Principal and Tutor at the Calabar Theological College, both of whom give service outside the College as well as inside, and its regular support of the Central Fund, remain indispensable factors of helpfulness and are most gratefully received. Further increases in the giving of the Jamaican churches are no less essential, a project which is being very ably and energetically pushed by the Executive Committee of our Union, under the leadership of its Chairman, the Rev. J. M. Bee, and by our Missionary Committee, whose enthusiastic Secretary is Rev. U. N. Erskine. The ministries of the English brethren now in Jamaica suggests a further possibility. The work which they are doing amid the love and loyalty of their people, and their relationships with their Jamaican brethren, make it clear that there is still a place for English ministers in modern Jamaica.

A LETTER FROM JAMAICA

MOUNT ANGUS MANSE,
DRESSIKIE P.O.,
JAMAICA, B.W.I.,
16TH NOVEMBER, 1955.

SIR,

We seek through these columns the privilege of expressing our profound thankfulness and sincere appreciation to everyone who contributed to the enjoyment of our visit to England, Scotland, Wales, and Rüschlikon, July 8th to November 2nd, 1955. The warm welcome, fine fellowship, and gracious hospitality from every quarter have filled us with delight. We have profited immensely from our association with Missionaries from various Fields, whose thrilling stories and reports have given us a new urge to proclaim the wonderful Message of Jesus Christ as the world's only Hope. We are resolved to share with our Brethren in Jamaica, the wealth of experience gained at the Baptist World Alliance Golden Jubilee Congress, Missions Conference in Rüschlikon, Summer Schools, Missionary Rallies and other Conferences.

We are deeply grateful to all the Officers of the Baptist Missionary Society, to other members of the Staff, and to our many Hosts and Hostesses, for every interest taken and every kindness shown to us.

Most gratefully yours,
WINNIE A. LEO-RHYNIE
IVAN C. PARSONS
J. A. LEO-RHYNIE

Ancient Superstitions Still

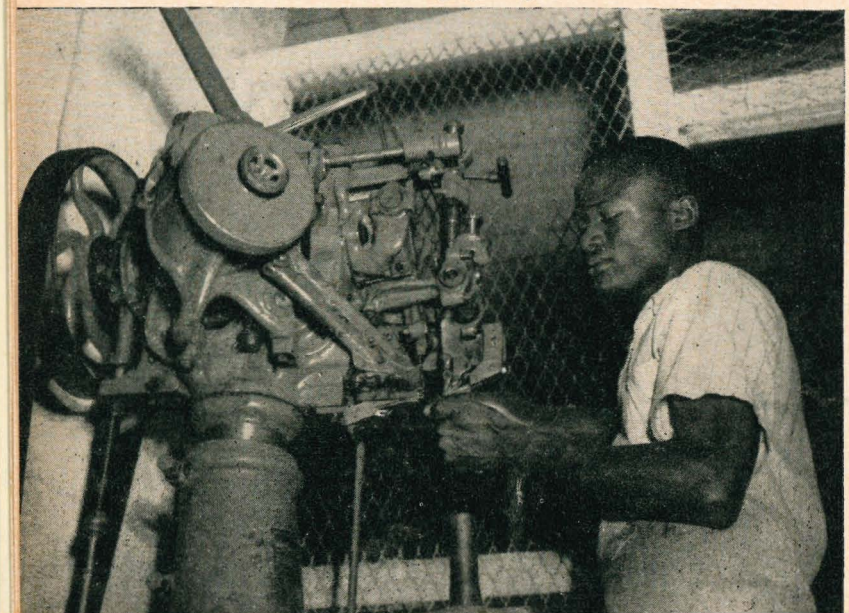
A Problem of Modern Africa

By R. C. SALMON

WHEN a Scottish University trained lassie was asked if she really believed in the value of throwing a pinch of salt over her left shoulder when she spilled some on the table, her reply was: "Well, I don't really know, but I think it is best to be on the safe side." As this is typical of many educated and oft-times Christian people in the west, should we be so greatly surprised when we hear of African converts to Christianity succumbing to the backward pull of heathenism, and falling prey to the fear of witchcraft and sorcery? It is all so bound up with their thinking and upbringing that it needs nothing short of a miracle of grace to liberate them entirely from it. The story of Kamalandwa and her husband Alphonse Muntu is illustrative of the tenacity of their inborn beliefs and fears.

Kamalandwa came to us at Kinshasa as a young woman, bright, vivacious and intelligent. We learned that she was the daughter of a pastor belonging to the Mayombe tribe in the district worked by the Christian and Missionary Alliance down near to Boma at the mouth of the Congo river. She had come to Kinshasa to pay a long visit to her married sister and lost no time in joining up with the B.M.S. there, and in offering her services as teacher of one of the women's classes. All liked her, and great hopes were placed upon her as a future leader amongst the women.

In a modern Congo factory



A REQUEST FOR MARRIAGE

NOT many weeks had passed when one day she appeared at the church office in company with a man a little older than herself, belonging to the Bazombo tribe who live in Portuguese Congo, about sixty miles to the south of the Belgian frontier. He told us that his name was Alphonse Muntu, and that he was a cobbler; he was also a member of the inquirers' class at the mission and had been living in Kinshasa about two years. Now he had encountered Kamalandwa at the mission, had fallen in love with her, and wanted us to marry them.

We were surprised because, although it is by no means unknown for Congo people to marry out of their tribes, still it is not a very usual procedure. However, when they produced evidence that no objection would be raised to the marriage from the side of her own people, we published the banns and in due time they were married, and for quite a while theirs appeared to be one of those love-matches which are so sadly rare amongst our Congolese people where marriages are more often arranged by the tribe than through the personal choice of the parties concerned. That such it would have continued to be I still believe, if it had not been for the interference of the Bazombo relatives of the husband, Alphonse Muntu.

Some six months after the marriage had taken place a letter arrived from Alphonse's Zombo relatives, informing him that his tribe did not approve of the marriage and that they had arranged another girl of his own tribe whom they wished him to marry. He was to break his marriage with Kamalandwa and return home and marry this other girl. They brought the letter to me and together with the deacons we talked the matter over and agreed that since both were Christians—for Alphonse had now been baptized and joined the Church—and their marriage was a Christian marriage, it was impossible for them to break it;

Hold Sway

both the Church and the State would uphold it, and consequently the relatives had no further authority over them.

A SERIOUS ILLNESS

THIS decision seemed to satisfy them, and all continued well for a few weeks. Then one day Kamalandwa failed to arrive for her class and news came that she was ill. We went to see her, and indeed she was ill, for she was in a high fever and her body had become swollen and puffy as with dropsy. She was taken to the hospital, but no clear diagnosis could be given of her complaint.

Then she and her husband confessed that they had received a second letter from his tribe stating that they had imposed a curse upon Kamalandwa and that it would continue until she left him. Kamalandwa had for a time struggled against believing in the power of the curse and had valiantly tried to live up to her Christian faith, but the upsurge of centuries-old belief proved too much for her and she succumbed to the effects of the curse.

We talked and prayed with them both and explained that her illness was due solely to the fear that was in her own mind, and that He who was with her was infinitely more powerful than all the heathen relatives who were against her. They listened carefully and presently her fears were allayed and she recovered, and we thanked God for the victory achieved.

Would to God that it could have continued thus, but letters continued to arrive, each one more threatening than the last. At first they brought them to us and strengthened themselves with our teaching. But presently, although Alphonse remained unshaken, Kamalandwa again began to weaken, and became thin, irritable and depressed. Then one day Alphonse came hurrying to the Mission, his face lined with grief and anxiety, to say that his wife had packed her goods and left him. At first she merely returned to her sister, but before long we heard that she had gone to the house of a male member of her own tribe. That could mean only one thing, and sadly we had to remove Kamalandwa's name from the Church roll. No reasoning or argument had availed to reconcile her to her rightful husband.

A Congolese infirmier examines a sample of blood

HE TOOK ANOTHER WOMAN

FOR many months Alphonse waited, hoping that she might at length return to him; but when a child was born to her by the man she was now living with, without seeking a formal divorce through the Church, he took for himself another woman, this time from his own tribe.

Thus are our hands so often tied, and it is made impossible for us to rectify their marriages in order thereby to open the way to effecting for them restoration to Church membership. Both Kamalandwa and Alphonse ultimately sought restoration, but so far the Church has been unable to do anything about it. Truly our Congolese Christians wrestle not only against flesh and blood but against principalities and powers, and against spiritual wickedness in high places. Please pray still more powerfully for them.

JUBILEE CONGRESS REPORT

The official report of the Golden Jubilee Congress of the Baptist World Alliance is now ready (**27s. 6d**) post free. Order your copy from The Carey Kingsgate Press Ltd., 6, Southampton Row, London, W.C.1

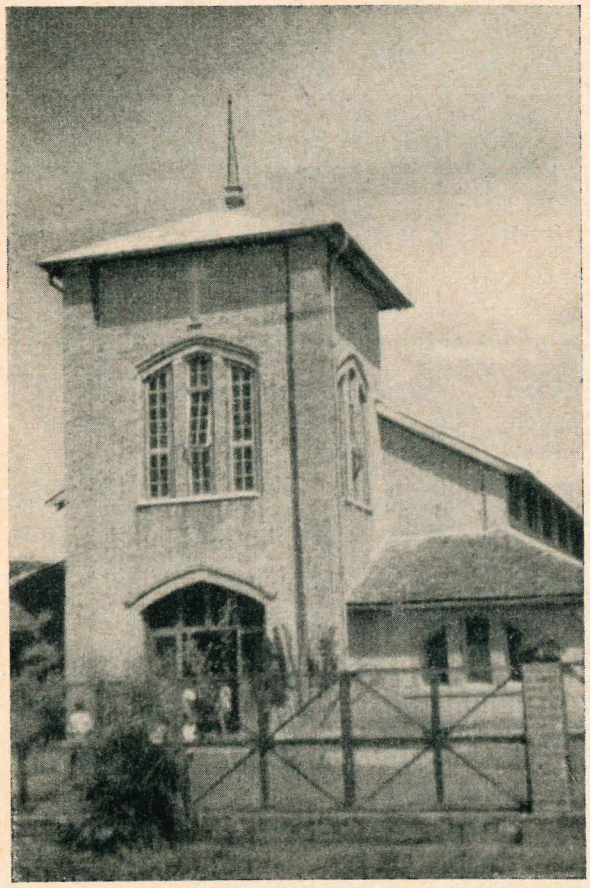
A Retired Missionary Remembers This African Journey

Mrs. Wilkerson served with her late husband as a missionary in Africa for forty years. Here she describes their first visit to the Yakusu area nearly forty years ago. The work had then been established for about twenty years.

By C. E. WILKERSON

WAS it so small a thing, that a native of the glowing heart of Africa should wish us God's speed at the outset of our journey? What an impetus to service for the King, along this sunshiny road which is the long, beautiful highway facing the rising sun. How good it was that God answered the prayer.

The journey was delightful. No ripple of trouble on the smooth waters of our happiness. After two days' march we reached Mirambu, the first outpost of Yakusu along this road. The teacher Abele ran to meet the caravan with a great welcome, and immediately we were surrounded by happy little school children. Then rain.



The chapel at Yakusu

In the school we found fourteen little " treasures of darkness ". They sang: " Jesus loves me, this I know," and: " Courage, brother, do not stumble ". The repeating of the Catechism was one of the sweetest things we have heard in Congo. Real music. The little voices rippled through the majestic teaching. It was delightful to hear.

Another day's journey brought us to Bafwaboli: and the next morning to Maganga. The B.M.S. dwelling made of mud and poles burst upon our view as we rounded a village—a beacon at the end of the road.

HOW much we owe to the Missionaries of Yakusu who made the beacon; who also placed the school and teacher; who scattered literature amongst the people; who cleared a space for a garden, and began by their labour to send the beams of righteousness out into the darkness of the native mind.

Our first Sunday here dawned foggy and cool, but by the time the school bell rang, the sun was shining. It shone all down the road, all over the trees, and over the great vista of beauty stretching far away to the Congo River, and Yakusu.

Having failed to get a crowd to attend the Sunday services, owing to an order of the State, we tried a magic lantern the following evening. It was a great success. Eighty-seven children collected and adults brought the number up to about one hundred. A hymn (new to the people) was put on the screen, but the tune was quickly caught up by the children. They asked for the lantern again. In school the next morning they asked to be taught the new hymn, so that in their turn they could teach it in the villages around.

Industrial education has not been neglected. Boys are making window frames and doors for the house, and some of the smaller boys have begun to plan a garden. Let us hope it will be on the Yakusu model. The Mission site has been

cleared of thick undergrowth, and bananas, palms and crotons planted.

TOWARDS the middle of our stay at Maganga, Mr. Wilkerson (Kamango) interviewed the State Official regarding the attendance at Sunday services, and he kindly removed the restrictions. We had prayed for this, so naturally we expected an answer, and forthwith set to work to stretch the seating accommodation in the school building. On Sunday one hour before the service, the school was comfortably full. By ten o'clock, people were still arriving with chairs and stools. More poles had to be brought in as seats. Soon there was no standing room. The crowd began to collect outside. The people blocked doors and windows, hence no breathing space either. At last we began the service. In the middle of the first hymn, two men arrived from Bafwaboli, having run all the way in the broiling sunshine to be in time for service. How they squeezed themselves in, is a problem yet to be solved. It was decidedly warm.

The congregation listened well to the message and the singing was good. In spite of a thunderstorm in the afternoon the school building was full. We were overwhelmed by the goodness of God. Our worship that day was a worship of thanksgiving and praise.

AT one service a chair was passed in through the window, quickly followed by its owner. It was necessary that he should make his entrance without delay, for was there not another chair being pushed in behind him to prevent his backing out? It was a mere detail that he alighted on the heads of the people who were sitting under the window. The man who followed flung his chair into the school and scrambled after it, but, alas! too late! The chair was passed from hand to hand, and was in danger of being thrust out of the crowded doorway. There was no following the chair, so he lifted up his voice on high and roared at the moving mass of heads before him. The chair was handed back amidst much confusion, but on its arrival near the table there was no room for it, and the owner almost sat down in my lap. A little more squeezing, crushing and struggling and the mass subsided for service. There were as many outside the school as inside.

Towards the close of the address, a crowd from a distant village arrived, headed by their Chief, Alubaki. They had walked for one and a half hours, hoping to be in time, though they sadly miscalculated the hour of service. We were obliged to prolong the service for their benefit and they were so pleased that they all remained to the afternoon meeting. How many in England would have followed their example in order to hear the word of Life ? Yet people wonder why we ask for more Missionaries.

A nurse with patients at Yakusu hospital

WANTED IMMEDIATELY FOR SERVICE ABROAD

The B.M.S. has need for the following additional missionaries in consequence of its review of the work overseas:

For Congo:	5 ministers 2 doctors 2 graduate teachers (men) 1 domestic science teacher
For India:	2 ministers 1 woman church-worker 1 doctor 1 graduate teacher (man)
For Pakistan:	2 ministers 1 woman church-worker
For Ceylon:	1 minister

To replace those who have left the fields by retirement or resignation, there are needed:

4 ministers
6 women church-workers
3 doctors
1 sister-tutor
3 teachers

In all, this year we need 36 new missionaries, wives and fiancées being additional.

After Thirty-five Years

By Rev. E. R. and Mrs. LAZARUS

IT was an inspiring experience to visit Balangir in West Orissa recently, after an interval of thirty-five years. The first time that we went there we travelled about eight hundred miles by train and eighty miles by bullock tonga. This time we had a train journey of two hundred miles and forty miles in a State bus, passing through thick jungle, and skirting tree-clad hills with miniature waterfalls rushing down the hillsides, filling up the river beds. This was during the rainy season.

At our journey's end we had a warm welcome, and were amazed to find the large number of Indian workers—teachers, pastors and Bible women, for whom Mr. Lazarus had been asked to conduct the Annual Retreat for Workers. In addition to adults, over a hundred infants and children of all ages came to the meetings. The small people however behaved splendidly, and the bigger boys were a help with the singing. The peculiarity of Oriya hymn tunes is that the same tune varies somewhat in each district in Orissa, but on the whole the singing was harmonious, and certainly hearty and joyous. When breathless heights were unattainable, one simply dropped an octave.

FORTY years ago there was a movement amongst the outcasts of this district towards Christ. They were an illiterate people, poverty-stricken and depressed. Numbers of them were registered as habitual criminals, and had to report themselves periodically to the Police Station.

Our thoughts went back to the pioneer workers, Mr. Daniel Das, Mr. Heberlet, Mr. Jarry, Mr. Wilkins, Mr. and Mrs. Fellows, and more recently the Wellers and others, whose self-sacrificing ministry was greatly blessed and resulted in movements of groups into the Kingdom of God. To-day we have a fine band of missionaries following in the footsteps of the pioneers, consolidating the Church and training their workers. We had the pleasure of meeting Misses Case, Johnson, Harkness and Quy, Mr. and Mrs. Payne, Mr. and Mrs. Brand and Mr. Whitfield.

Recently our staff and finances have been augmented by missionaries and funds from America, belonging to the United Christian Missionary Society. With their help a new station, Diptipur (The Village of Light), forty miles from Balangir, has been opened, to which Mr. and Mrs. Payne have been transferred, and Mr. and Mrs. Hall, American missionaries, have come to Balangir. A hospital is to be built at Diptipur shortly, and this will meet a long felt need in that area.

THE retreat was preceded by a week's Bible study classes, conducted by the local missionaries for the first group of sixty Indian workers from the surrounding district. The retreat was followed by the second group of sixty workers. Mr. Jugal Mahanty of the Cuttack Bible Training College gave a series of stimulating talks on the history of Christian missions in India. Concurrently with the classes for the men, the women missionaries held Bible classes, and " Christian Home and Child Welfare " talks for the women workers.

It was a very happy and enthusiastic gathering. All who came brought their own rice, etc., with them, and the womenfolk cooked the food before and after attending their classes. The happy atmosphere and spirit of Christian fellowship was stimulating to all present.

As we looked round at these joyous gatherings we realized what a wonderful change has come over the lives of these people since they have come into living contact with Jesus Christ. They are no longer treated as " suspects ", and they have abandoned their old habit of eating carrion and drinking intoxicants.

Educational work plays an important part in the work there. During our visit we heard that seven Christian boys came out successfully in the School Final examination this year.

WE were impressed by the notable change in the Indian personnel in that area to-day. During our first visit, all the pastors and evangelists placed in charge of the work were men drawn from the older churches of Cuttack and Berhampore. At the present time, all the workers except two are local men. Some of them have been trained in our Bible Training College in Cuttack.

These are difficult days for Christian witness. Nevertheless there were 716 baptisms in the Balangir area last year, and of these 325 were from the non-Christian community. There are now about 4,250 church members.

We praise God for the wonderful changes that are seen in the lives of those who have accepted Christ. Earnest prayer is needed on behalf of these new Churches that they may be enabled to withstand the assaults of the evil one in these critical days.

FIRST COMMUNION

A village band in Orissa welcomes the missionary

The first Christians in the village of Raisabha, in the area of the Balangir mission station, Orissa, have been baptized.

They had been in contact with a Christian group about three miles away, but they had never seen a celebration of the Holy Communion.

When the Sacrament was administered after the baptisms, every step had to be explained.

SOME BOOKS FOR WINTER READING

When Dr. Payne was Editorial Secretary of the B.M.S. he wrote at the time of the Ter-Jubilee Celebrations a most useful book on the beginnings of the modern missionary movement. This was published by the Edinburgh House Press under the title *The Church Awakes*. Now, by request, he has completely revised this book and has added three new chapters. This revision has been issued by the publishers as *The Growth of the World Church*, primarily with a view to meeting a growing need in the secondary schools for a suitable book on this theme for use in the higher forms. It should prove to be a most useful guide to teachers. But, that apart, it is of great interest to the general reader; probably the only concise treatment of the subject. The newer chapters bring the book right up to date—and it is astonishing how much has happened and what developments there have been since 1941.

Another Edinburgh House Press book worth noting is *Man and His Needs*, by John Lawson. After a brief consideration of the Christian doctrine of Man, Mr. Lawson discusses his needs under the headings Food, Freedom, Fellowship and Forgiveness. Questions for group discussion are provided. The book is excellent for use in study circles or in Bible Classes.

On the same theme The Highway Press (of the C.M.S.) has published *Man in the Midst*, by John Taylor. This book seeks to trace the way in which Man's inescapable involvement determines the effect of his sin, the manner of his salvation and the nature of his calling in the modern world.

A book of quite a different kind is *The Bishop with 150 Wives*, by F. X. Gsell, French Roman Catholic missionary. In a lively and vivid manner he tells the story of his fifty years as a missionary among the aboriginals of modern Australia.

The Growth of the World Church, by E. A. Payne. Edinburgh House Press; 10s. 6d.

Man and His Needs, by John Lawson. Edinburgh House Press; 5s.

Man in the Midst, by John Taylor. The Highway Press; 6s.

The Bishop with 150 Wives, by F. X. Gsell. Angus & Robertson; 12s. 6d.

PASTOR'S SON CONTINUES BIBLE REVISION

The missionaries and local helpers who have worked together in recent years, continuing the translation of the Bible into the Lushai language, which was begun by Rev. J. H. Lorrain and Rev. F. W. Savidge, believe that the Holy Spirit has been their guide throughout the work, and that the translation will be used for the building up of the Church of Christ in the Lushai Hills. However, in the light of fuller knowledge of the language, which is itself developing, along with the ever-increasing understanding of the Lushai people, no one is more conscious of the need for a revision than those who have taken part in the original work of translation.

This revision has already begun, and the work has been undertaken by Lalhminga, the son of a Lushai Pastor, who has recently left Serampore College after gaining his B.D. degree. In spite of many opportunities of employment in other spheres, he has chosen to work with the mission, and give his life to the service of Christ and His Church amongst his own people.

Two girls of our San Salvador training school

This Great African City Needs More Pastors

By GLADYS SEWELL

STANLEYVILLE, the third largest city of Congo, is situated in the heart of Central Africa. The river Congo which passes our house flows on for 1,000 miles before reaching the sea; and a few hours' journey south by car brings one to the stone marking the equator. It is a centre of communications, road, rail, river and air transport all converging on this city. With large blocks of flats, offices, dwelling-houses going up on every hand, it is fast becoming a strategic centre for commerce, enterprising business men being quick to buy up the opportunities.

It should and could be a strategic centre for the proclamation of the Gospel, but unfortunately, the B.M.S. has been unable to meet the challenge of the situation, either in resources or personnel. In fact, a section of the African church here has become antagonistic to the Mission because the city was left so long without a resident missionary, no provision being made for the education of their children.

OUR house is situated on the outskirts of the European quarter, and the large church next door has a Sunday congregation of over 800. Most of our people have to walk several miles to this central church, and the pressing need when we arrived last year was the erection of smaller halls in the four African suburbs. We decided to commence building in " Bruxelles ", where we have had a large site for the last eight years. Work was started last April, and we were able to hold the opening ceremony on the 8th October.

Early in the afternoon folk began to gather from the various parts of the city, and a procession of witness took place along the first avenue (almost a mile in length), of this suburb, many of the Yakusu missionaries joining with us. Another crowd was waiting outside the hall, and after a hymn of praise by the choir and a prayer of dedication, the doors were opened by Mrs. Stanley Browne. Every inch of space was soon filled by the Congolese, many having to be content to sit on the floor. We were glad to have greetings from Dr. S. G. Browne, on behalf of Yakusu; M. Quenon, Chaplain General; and Pastor Koli of Upoto. We counted it a real privilege that the Rev. R. V. de C. Thompson was able to be present and to give the address.

THE following afternoon, as part of our thanksgiving celebrations for the sixtieth anniversary of Yakusu, open-air meetings were held in the four suburbs and also amongst the Wagenia fisher folk. The loud-speaker equipment was invaluable for this work. This effort was followed by a ten-day campaign in Bruxelles, led by Pastor Lilemo of Yakusu, and a team of student infirmiers from the hospital. As a result, many folk who on coming to the city had forgotten their early Protestant training have again linked up with the church. Each evening there were those who spoke with the Pastor after the service, some from Yakusu, Yalemba, Lingungu, others from further afield.

A regular class for these inquirers has now been formed and an attempt made to start Sunday School. This is a new idea to the people here, and on the first Sunday afternoon, we toured the avenues with the loud-speaker, literally compelling the fifty or so children who followed us to attend the service. However, an encouraging feature is that a number of the new contacts have expressed their willingness to serve as teachers.

A BEGINNING has been made in Bruxelles, and the great lack there now is that of a full-time African worker. Please make this an urgent prayer request for Stanleyville. The other suburbs cry out for buildings. Belge I, where there are drinking bars in most of the avenues; Belge II, where we hope to begin shortly; and Mangobo, a large new suburb similar to a prefab estate in England, where we have no site, but have rented one of the small houses as a centre for our people. This is most inadequate, as the church members there now number over one hundred.

The B.M.S. has extensive work in this upper river area, and now that plans for lay schools are proceeding, many of the senior scholars from Yakusu, Yalikina, Yalemba and Lingungu are seeking further education here. A great number of others, from schools and village causes, are working in the city, and often they are lost to the church through lack of pastoral oversight. With no full-time African help and no accommodation for a second missionary couple (even if one were available) we are only too conscious of the opportunities being lost.

Fellowship in Prayer

(Based on the Prayer Calendar)

January 1–7.—THE NEW YEAR.—At the beginning of another year you are asked to pray for the officers of the Society and the members of its committees. Intercede also for the churches of Britain and their ministers.

January 8–14.—CALCUTTA.—In this city is the headquarters of the B.M.S. in India and Pakistan. Pray for the missionaries engaged in administrative work there. Of great importance is the Baptist Mission Press serving other societies as well as our own and rendering most valuable service to the cause of Christ. Pray also for educational work among students at Ballygunge United Teacher Training College, the United Girls' High School and the Students' Hostel.

January 15–21.—CALCUTTA.—Pray for the Baptist churches in the city—Carey, Howrah and Lower Circular Road. Remember, too, the Bengal Baptist Union, its missionaries and churches, the Boys' School at Bishnupur and the Union Teachers' Training College at Berhampur.

January 22–28.—SERAMPORE.—Founded by William Carey, this College still serves the churches of India, Pakistan and Ceylon in educating its teachers and leaders. Pray for the members of its staff and its students.

January 29–*February* 4.—ORGANIZATIONS AT HOME.—The subject for prayer this week are organizations at home which help the work of missionaries abroad, including the Missionaries' Literature Association, the Foreign Stamp Bureau and the Missionary Optical Service. Pray, too, for all missionaries home on furlough and all missionaries travelling by land, sea or air.

MISSIONARY RECORD

Arrivals

28th October, Mrs. W. J. Biggs, from Mussoorie.

2nd November, Miss P. M. Kenyon, from Baraut.

13th November, Mrs. N. A. Ellis, from Calcutta.

20th November, Miss W. G. Turney, from Colombo.

Departures

29th October, Miss U. Kroll, from Antwerp, for Léopoldville.

3rd November, Rev. J. A. and Mrs. Leo-Rhynie and Rev. I. C. Parsons, for Jamaica, after the B.W.A. Congress.

9th November, Rev. B. H. and Mrs. Thomas, for Yalemba.

11th November, Miss M. Starke, for Barisal, Miss A. S. Binns, for Dacca, Miss J. H. Delmore, for Rangpur, and Miss E. Toseland, for Barisal.

Births

26th October, at Udayagiri, to Rev. Frank and Mrs. Wells, a son, Kenneth Scott.

26th October, at Cambridge, to Rev. D. G. and Mrs. Winter, missionaries designate, a son, Michael Paul.

5th November, at Yakusu, to Rev. G. and Mrs. Ellis, a daughter, Susan Margaret.

Marriage

15th October, in Belgium, Rev. Harold B. Saunders to Mlle. Gladys G. Burnand.

Deaths

28th October, at Bridgend, Rev. William Davies, India Mission 1899–1922.

7th November, at Cardiff, Rev. George Howells, M.A., B.Litt., Ph.D., D.D., India Mission 1895–1930.

ACKNOWLEDGMENTS

(To 21st November, 1955)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: M.C.J., £10; D.M.B., Leatherhead, £1; "Oswald," Glasgow, £25; "One of His servants," £1; E.R., Norwich, per *The Sunday Companion*, 2s. 6d.; Anon., 10s.; A.S.R., Kirkcaldy, £1.

Women's Fund: Work in Pakistan, £10.

Gift and Self-Denial Week: Anon., 5s.; F.C.F., £1; Anon., £1; Two Friends in Crowborough, £1; Anon., £1 10s.; Anon., 5s.; Anon., £1 ; Anon., 5s.; A Member of Hillhead, Glasgow, 10s.

Cover Picture: The chapel at Kibentele, Belgian Congo

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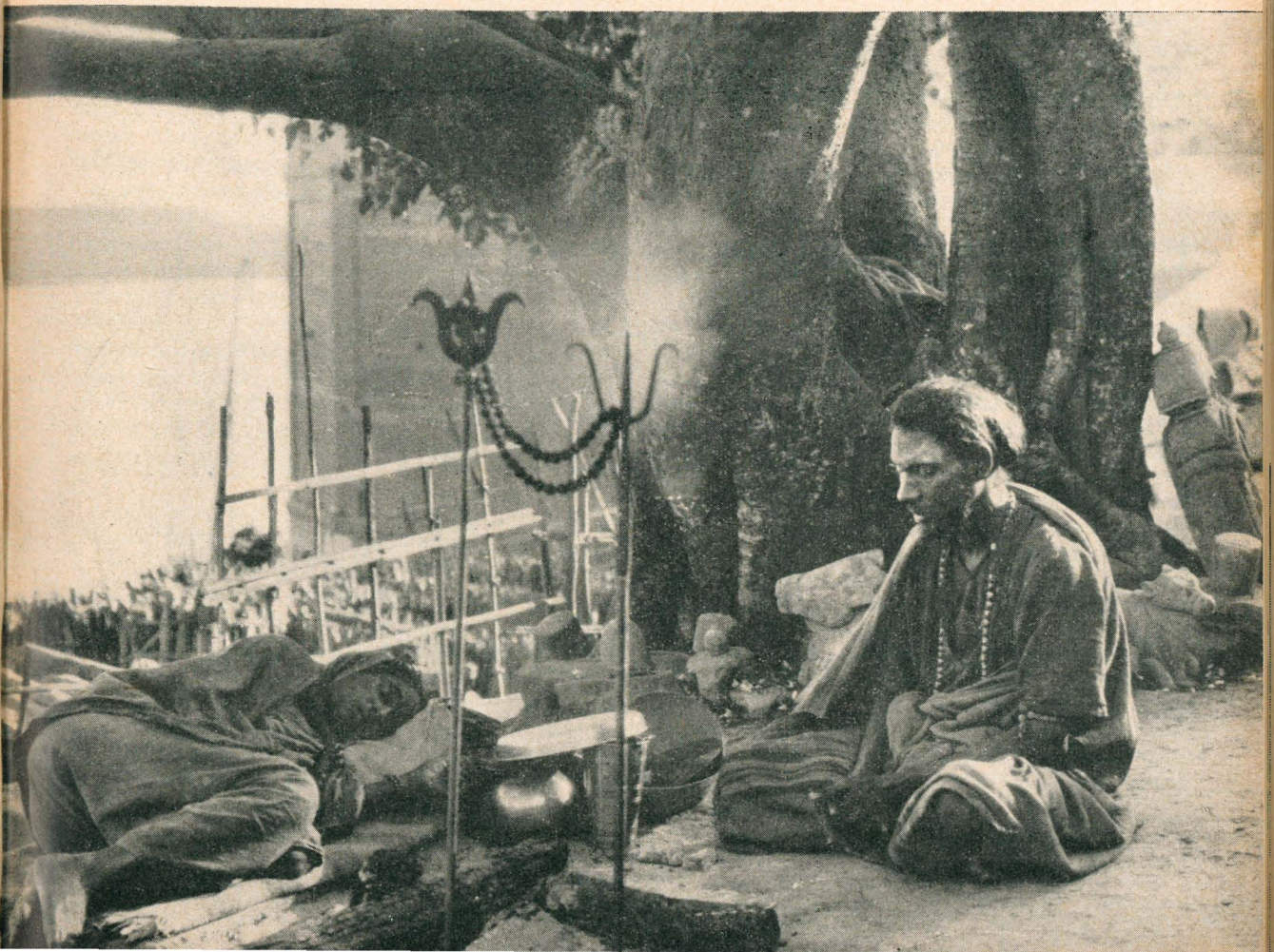
Missionary Herald

FEBRUARY 1956 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY



Make the Most of Your Missionary Deputations

By B. H. and A. THOMAS

WE have not counted the number of churches we have been to, nor the number of beds we have slept in, nor the number of miles we have travelled in England, Scotland and Wales. But if we did count up such statistics, would you give the lie to anyone who still thought that the missionary's furlough was a holiday? But we are not sorry we came to you, to learn something of your problems while we told our own, to make new and vital contacts for the furtherance of God's Kingdom, to help folk understand more of the need for immediate support overseas. So many of you realized some of our problems on deputation and helped to lessen the strain. Speaking in three different churches on a Sunday is so much easier if the church member with a car can help you on your way.

Yet much as we have enjoyed this deputation, and pray that blessing may come from it, we have often wondered if the best use was being made of the opportunity. This is not a new subject by any means, but the heart of the problem lies in the local group and that is why we are writing an article for the *Missionary Herald* and not a private letter to Mr. Middlebrook.

WHEN we come to a church as the missionary deputation, it is often for one Sunday service when, except for a handshake at the door, we make no personal contact at all with the members of the church. Is this as it should be, or has the missionary deputation got stereotyped and we have lost our imagination? Would you have preferred us to have come to a different kind of meeting, less formal, with plenty of time for questions and for talking to those specially interested? Do you think you yourselves should have done more to make the meeting really worth while?

A colleague told us that the children of one Sunday school she visited had already looked at the map and found the country and the mission station and could point them out, and could tell what sort of country it was, and something about the people—what a good preparation that was by the Sunday school leaders!

Can we tell you of some of the meetings that interested us in the hopes that they may give you ideas, too? There was the welcome meeting in Kettering where the Auxiliary soon dispensed with the more formal opening, and we had a hand-round tea, giving us the opportunity to talk with folk who wanted to give special greetings and gain news. Soon, we were called from that to divide into groups, which meant six groups of twenty people, and then one missionary was thrown to each group of lions for five minutes, and if he survived until the bell rang, he passed to the next group (with one five minute break). Questions and discussion came freely and we longed for more time in every group.

Brains Trusts have been quite frequent, but we have found the most successful in conjunction with missionary suppers, where there is more time and many short questions can be answered.

MOST places seemed to assume that each year the meetings must be in the same form. Coventry was quite an exception and we would like to commend their Children's Rally on the Saturday afternoon. Children from many Sunday schools were present for a service at 3 p.m., during which they presented their gifts of medical supplies (this year's project). This was followed by tea, a Question Time when children asked questions they had prepared and brought with them, and then a film was shown. One year, we were told, each Sunday school had prepared an exhibition of a particular part of the mission field—and exceeded all expectations in the enthusiasm shown and the results obtained.

Can you make better use of your missionaries? We want our time to be spent to the best possible advantage for God's Kingdom, and that is firstly a challenge to the local church or auxiliary to plan ahead and consider the type of programme whereby we can make more real the burden of the cry: "Come over and help us". If you do that, we are more than ready to play our part.

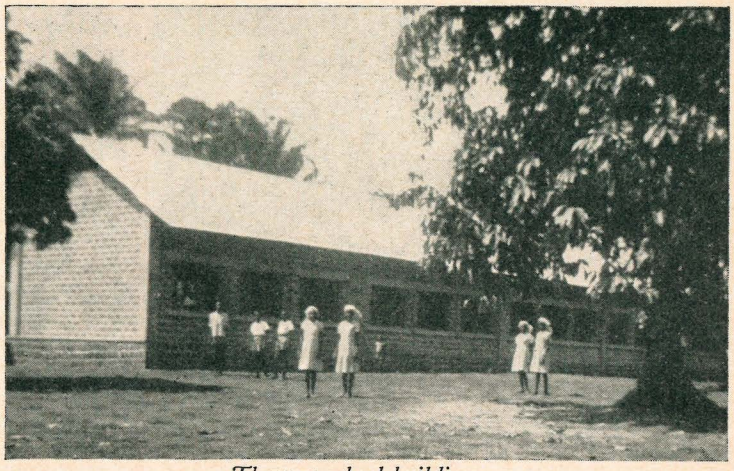
Cover Picture: Indian sadhus at Benares taking a midday rest

New School Opened at Ntondo

By WINIFRED N. HADDEN

ON Wednesday, 28th September, we opened and dedicated our new *Ecole Primaire Joseph Clark*, B.M.S., Ntondo.

The cars slipped quietly round the School drive, at half-past two. The serene stretch of surrounding ground, dotted with bright green clumps of clover-grass running healthily together, and powdered with the soft crimson of the rose-apple tree blossom, gave no hint of the robust activity of previous weeks, when a team of schoolboys and girls, not a few lepers, and some workmen, under the enthusiastic leadership of Mrs. Burton, had disciplined a very tough bit of forest into excellent order.



The new school building

Our guests were received in the staff room of the new School. Monsieur Van den Broeck, our Administrator from Bikoro, and Madame Van den Broeck had graciously accepted our invitation to open the School. Among our Belgian friends we welcomed Monsieur and Madame Moureau, with their colleagues from the beautiful Science Research Post, situated on the shores of Lake Tumba, and only a few miles from us. A splendid representation of fifteen missionary colleagues from the Disciples of Christ Mission at Coquilhatville travelled nearly a hundred miles to wish us well. Our guest of honour, Miss Marguerite Eldredge, representing the American Baptist Missionary Society, had come by air from her Mission Station in Lower Congo. It was with particular appreciation that we welcomed Miss Eldredge, who had served the people of this district from 1926 until 1946, when the Baptist Missionary Society took over the work at Ntondo.

THE sun was very hot as the visitors filed along the pillared south veranda of the School, to the section reserved for the speakers. The huge crowd of Africans . . . Mission folk, hospital patients, old pupils, villagers, tried to find shade under the biggest trees, until welcome clouds drew them forward into the open. These same clouds produced later an ominous clap of thunder which tried the faith of us all, ere it grumbled off to leave us alone.

The smartly dressed pupils, boys in white shirts and khaki shorts, girls in blue, with white head kerchiefs, embroidered with the initials B.M.S., now marched forward, four abreast, circling the flag-staff, whose base depicted the Congo star in variegated small plants. The flag was honoured in song, our head *moniteur*, Mongu Raymond, leading in solo, whereupon everyone stood to *Vers l'Avenir*. We praised God with a full heart in the hymn *Njambe na nguya mingi be* (Lord of great might), and an earnest prayer of dedication was offered by the leader of the church here, Pastor Ngando Pierre.

Using French and Lingala, as did most of the speakers, the Rev. A. Page, missionary-in-charge in Ntondo, now welcomed the assembled guests, conveying the good wishes, among others, of the Rev. L. J. Taylor, our Field Secretary, of the Rev. A. R. D. Simpson and Dr. A. J. B. Russell, both formerly of Ntondo, and now in Britain.

BEFORE Miss Eldredge rose to speak of early days, the boys and girls of the *premier degré* brightly rendered the hymn *Tell me the stories of Jesus*. We now listened eagerly as Miss Eldredge brought before us the activities of the pioneers of Lake Tumba, and notably of the Rev. and Mrs. Joseph Clark, the first missionaries to begin work among the cannibal tribes of the Lake in the eighteen nineties. The recognition of educational training as an integral part of the missionary task was never more underlined than in these thrusting days of evangelism. It is in grateful memory of the fine work that he did, during nearly forty years in this district, that our new school has been erected.

The boys marching to the opening ceremony

A choir of the girls of the *deuxième degré*, trained by Mrs. Page, delighted us with two pieces, one a European air with descant, the other an African canoe song.

As *Directrice* of the school, Miss W. Hadden then gave a résumé of the school life of more recent years. In 1948 government inspectors had urged us to quit our mud and thatched classrooms, to erect a permanent building, promising that the State would carry a large percentage of the cost. It was not until last year that B.M.S. obtained the services of our missionary-builder, Mr. L. Collis. To him and to his fine team of workers we would pay grateful tribute for their splendid work. As thanks were tendered to the Belgian Government for their share in making this building possible, mention was also made of the generous gift of our American Baptist friends on the death of Mr. Joseph Clark, to inaugurate the new school fund.

THE present set-up of the school comprises a junior section, directed by Miss J. Howard, and two senior departments, in all nearly three hundred pupils, one hundred of whom are boarders. One hundred and seventy-seven certificates had been gained by fifth and sixth year pupils since 1949. From our rural benches have come five trained teachers and six male nurses with full diplomas, while seven have secured higher religious training certificates.

Seven former pupils are at present studying in the Protestant Secondary School at Kimpese. One more experienced is pursuing the superior theological course there. Seven more are following teacher-training and medical studies at the Grenfell Institute and Yakusu. A considerable number are taking technical courses in the various professional schools, while many are employed in neighbouring plantations and in their villages as pupil teachers and agriculturalists.

An attractive Congo melody, with words adapted to the occasion, was now sung by the fifth and sixth year choir. With a *Vive le Congo!* Monsieur Ikinda Clement, the local chief, rose to speak enthusiastically of Congo's progress. He thanked the administration and the missions for their aid to the young Congolese, and he gave a timely word to the parents present to send their children to school while they were young.

THE satisfaction of the African staff was evident as they joyfully sang their hymn of dedication, preceded by a few words from the head teacher. Our programme thus concluded, Monsieur Van den Broeck rose to express his lively interest in the school, his great pleasure in the fine building, and his hopes that future days would be fillled with success.

Mr. Page now led Madame Van den Broeck to the gold and blue ribbon, which stretched across the two central pillars, and amid the joyful acclamations of the crowd, Madame cut it through and stepped into the new building. Guests and people now flocked into the six wide classrooms, the offices and store. The fine solidity and pleasant aspect of the cement block walls were appreciated as were the steel-framed windows, the panelled doors, the strong desks, and the variously tinted interior decoration. The whole building was indeed a credit to our constructor, Mr. Collis.

Leaving the exuberant crowds to talk and laugh and feast, the boys and girls to march in triumph round the station, the guests slipped away to the cool bank of lawn overlooking the Lake, there to enjoy a delicious tea and to relax in the happy assurance that signal blessing had been ours on this auspicious day.

Midwives in training at Wathen

YOUNG FARMERS' CLUBS CLEAN UP VILLAGES

Young farmers' clubs have been started by the mission at Khulna in East Pakistan.

Young men and women, aged 15 to 30, may join them and they elect their own officials.

Their meetings discuss many aspects of farming, crop pests, village improvements and health topics. The clubs also undertake practical work.

The young Christians in Khulna town are not so interested as the missionaries would like them to be, but there are flourishing clubs in two villages.

These two clubs have been cleaning up their villages and building bamboo bridges.

ONE LOAD OF WATER MISSING

Water is not laid on to the baptistry at Monghyr, Bihar, India. When Baptisms are held, " one load " of water is usually bought from the municipal water undertaking and is delivered in a water-wagon.

But, when the water was ordered for the Baptism of four people from Bengali Christian familes recently, the Church was told the wagon had a hole in it and was not in service.

So, water had to be obtained from an old well in the Church grounds. This well was nearly dry, but, after a morning's hard work with a bucket and rope, the baptistry was filled.

BOYS LEARN TRADES

Boarding school boys at the San Salvador mission station in Angola spend their last six months learning a trade.

Their choice at the moment is rather limited. Training in carpentry, masonry, tailoring, printing, shoe-making and nursing is given. The nursing course is a new one. Only three boys so far have selected it.

The six-month course is not long enough to teach the boys much of any craft, but some training is better than none. And the courses whet the appetites of many boys for more knowledge of the crafts on which they have been given a start.

HILL TRIBE BOY MAY BECOME DOCTOR

Jayananda is the first boy from the hill tribes of Orissa to pass a matriculation examination in the first division.

His home village is 50 miles from the mission station at G. Udayagiri and he is the son of a Christian teacher in a Government school.

Three generations of Christians in a Kond Hill village

He passed through the mission's middle school while living in the mission's hostel for boys. Then he went to a Government high school where he was one of the best students.

With the help of money from the mission hospital's scholarship fund, he has been helped to secure a place in a college at Berhampur. Here he is studying science and there are hopes that he may be able to become a doctor.

CHURCH FIGHTS MATERIALISM

The Church at Bolobo in the Belgian Congo is going through a difficult period.

Fewer people are attending services. More and more church members are being suspended, mainly for adultery.

Missionaries report a growth of materialism, particularly among young people.

But the picture is not entirely black. Three women were baptized early in November. There was a good spirit among the crowd which watched the Baptisms—in spite of the diversion of the appearance of no fewer than three water snakes in the river.

A two-month refresher course has been held for inland pastors and teachers. About 40 of them were able to stay the whole time. Christians in seven Bolobo villages took it in turn to provide them with food.

Plans are being made for a similar course to be held, probably in March and April.

HOSPITAL'S NEEDS

The B.M.S. Hospital at Ntondo, Belgian Congo, needs towels, sheets, pillowcases, theatre squares, aprons, operating gowns and patients' gowns—either the articles or materials with which to make them. Good use could be made by the hospital of anything in the cotton, linen and calico line. These materials are very dear in Congo. Women at the station are clever with their sewing machines. Recently they made ten baby gowns out of one outsize night-gown.

Similar articles are constantly required in other hospitals and stations. Details can be obtained from the " Wants " Department at the Mission House.

Our Women Evangelists

By Mrs. R. C. SALMON

AUGUST 20th—what a great day for the nine student families that form the Bible School on our station of Kibentele in the hill district of the Lower Congo, on the road to the frontier of Angola. These families have had an intensive course of training over a period of twenty months and now they are ready to go forth. How very different they are from the shy men and women who came to the mission station to build their village and found the Bible School.

The eight women have made amazing progress since they entered the classes. Only two or three of them could read at all; only two, Kimbelelo and Teka Sala, had been to a mission school. Kimbelelo is the wife of a Kibentele deacon, Ndoma, and had been trained by Miss James in the boarding school and later by Sister Head in the maternity section of the Kibentele hospital.

An old carpenter's shop was allotted to the women for their classroom, and Kimbelelo, ably assisted by Teka Sala—the wife of the oldest man in the school, Kazinga, another Kibentele deacon —was soon busy cleaning out all the odds and ends of wood and nails, boxes, beams and screws. Terese Ngwala, a widow who had recently been married to Bwakisa, a Thysville deacon, showed great aptitude for leadership. She is well over forty, and did not even know her letters when she arrived, but she was soon off to the Ngoma stream in the valley to draw water for washing the old benches and tables, and loud was the chatter as the two young wives from Wathen, Lusaulu and Kiamalandwa, joined her in the task. The wife of Toma Leka, mother of six, gathered all the babies and toddlers together and took them off to an old grass house to play whilst the classroom was being prepared.

SO began the women's school, and over a period of sixteen months they have attended daily all the classes. They can now read and write and do simple arithmetic; each woman has made her own and her children's clothes and learned to embroider handkerchiefs and a tablecloth for her home; mending and knitting, too, have been included in the programme. The male nurse who works in the hospital with Sister Simone Mercier has given the women a special course in home hygiene, a course prepared for use at Kimpese where teachers, pastors and their wives are in training for four years. The two young women who work in the Maternity Block have also held classes for them in the reading of books on Tropical Hygiene. Cooking lessons have been greatly enjoyed.

But perhaps the highlight of the course has been the classes leading to evangelizing amongst the women in the villages surrounding Kibentele station, as a preparation for similar work when they return to their own areas to work alongside their husbands. As they could not read when they first arrived, hymns and passages of Scripture had to be memorized and a Catechism also committed to memory. Lessons on the Old and New Testaments and use of pictures, models and flannelgraphs were greatly appreciated. At the end of nine months a new class came into being and they were being taught how to conduct a village service.

IT was a great day when we sent them out, two by two, with their Kikongo Bibles and hymnbooks and Scripture pictures. A couple of hours later we stood on the hill top and watched for them to return. In the dusk we saw them climbing up from the valleys below, tired but happy, and with such a story to tell of how, in most cases, the majority of people in the village had answered the invitation to attend the Gospel service and had spread grass mats under the mango tree at the end of the village, and men, women and children had listened to the story of the Good Shepherd, seeking the lost until He found His sheep. All were most encouraged by their first attempt, and week by week they went out on market day when the people are to be found in their villages, and told of Jesus, their Saviour.

And now August 20th is past, the course is finished, and the pioneer families have moved on to commence their task. We ask you to associate yourself with these brave men and women. They have given up jobs as tailors, engineers, market gardeners and painters, to become village evangelists, and they need our prayers. Many will be the discouragements and problems they may have to face—the witch-doctor in Congo is not yet out of work and will surely oppose them, especially in times of sickness and death—but we can all help them by daily bearing them up in prayer, continuous prayer that they may stand firm and maintain a strong witness in whatsoever place the Church may send them to work. Congo will be won for Christ by the witness and work of its own people, but we can always stand by in prayer. Will you be one such?

These Knocked At Our Door

H. KEITH FREESTONE, of Upoto-Pimu

THE Lingombe language which is spoken in the area served by Upoto-Pimu Station contains many idiophones or words which describe sounds. There is, for example, the word *kókókó*, descriptive of the sound of someone knocking with the knuckle on a wooden door, and there is *ku-ku-ku* which when said with the right rhythm and the right tone, accurately pictures a creaky door opening on primitive wooden hinges. I do not know that the doors of our home in Congo are particularly creaky or primitive, but the fact remains that *kókókó* and *ku-ku-ku*, together with " If you please, sir," in alleged French, and the nervous " veranda cough " of someone standing outside and wishing to attract your attention, form a not inconsiderable part of the life of a Congo missionary.

You must get that book-keeping up to date? That special series of lessons must be prepared? You are preaching on Sunday and must have a quiet morning in the study? Right!

The cook arrives. " If you please, sir, Mama has already left the house for the dispensary, and I forgot to tell her before she went that I have run out of salt (alternatively matches, potatoes, soap or anything else essential to his job). Will you get some for me? " Reluctantly, yes, otherwise lunch will be uneatable.

The student appears—book in hand and seemingly completely oblivious of the fact that at this moment he is supposed to be working in the carpenter's gang. He has been having some trouble with this arithmetical problem. Will I help him with it? Definitely no! Get back to work at once, and come at five o'clock this afternoon and I might.

" Ahem! " (a timid " veranda cough ") and Rebecca, the old widow from the village down the road, is seen to be standing outside the door. Yes, all right, we will buy the bunch of bananas, but we don't want the very much too ripe pineapples this morning, thank you. How are you, and have you heard recently from your daughter in Léopoldville?

A LOT of noise in the distance announces that school has emerged for " recreation ", and reminds you, incidentally, that the morning is half over already. A panting schoolboy rushes up and says all in a hurry, " *S'il vous plaît, Monsieur*, this is a place of hunger, can I cut a breadfruit from the tree in your garden, and will you lend me three francs (fourpence halfpenny) and I will pay you back after the holiday? " Answers: " Yes, but only one mind, you little beggar, and no, certainly not. I like to keep my friends and the surest way of losing them is to lend them money."

Quiet, once more, until the tramp of feet, the click of heels, and the snap of a salute announces the arrival of the policeman from Lisala with a letter. Will I attend a committee meeting, a service of remembrance; join the line of officials to greet a visiting V.I.P.? Another letter to write.

Better get on with it at once. But the carpenter arrives to say that he has run out of two-and-a-half inch nails, and he is closely followed by the mason who says can he have another bag of cement, please?

Sometimes they come with problems that take all day and longer to talk about, and even then are not solved, and perhaps never can be this side of heaven.

Sometimes, sometimes, they come with open Bibles in their hands earnestly seeking to know the Way. And then there is the chance of pointing out to them that it is not only they who stand on the veranda and knock *kókókó*. There is Another who stands and knocks. It is true that the door of the human heart is primitive and creaks *ku-ku-ku* from being fast shut far too long; nevertheless, He who stands at the door and knocks has given the promise that if we will open He will come in and sup with us and we with Him.

So next time you are interrupted in something you are doing, spare a thought for those who on the frontiers of the Kingdom try to open the doors of life to the African, maintain a reasonable privacy in their own homes, and keep in a good humour, with more or less success, all at the same time.

A scene outside the chapel at Pimu

The food is excellent—to say nothing of the company !

B.M.S. Summe

By THEO.

THE B.M.S. Summer School Reunion was another great success. From all parts of the country well over 600 young people gathered at the Friends' Meeting House—what a thrilling sight it was. They had travelled thousands of miles to meet old acquaintances, to renew friendships, and to recapture the Summer School " spirit ", and more.

Some vividly remembered with gratitude and wonder that it was at Bexhill or Barton—or was it Windermere?—that they had made the great surrender to Christ and found that joy, peace and purpose the world can neither give nor destroy. Others recalled that it was with an added sense of urgency, a deeper loyalty, that they had returned to their Sunday School class or to their leadership of one of the uniformed organizations. It could easily have been Boscombe or Cilgwyn, or one of the other centres, where so many had been taken deeper into the contents of the Christian Faith and been inspired to think and study more the meaning of Christian discipleship and the importance of the local Baptist Church.

In the general context of B.M.S. Summer Schools so many young Baptists had grown proud of their heritage, of their forefathers and founders, and realized that the contribution of the whole Denomination to our national life and tradition was not insignificant. B.M.S. Summer Schools make a unique and most telling contribution to the life and well-being of our Baptist churches.

Picnic tea on the beach at Bexhill

There were, of course, that other small band who had, at one centre or another, heard God's call to service overseas with the Society and could not turn away from the stirring appeal. These are now trying to work and live out all the implications of this call; some have already commenced special training and begun the journey to missionary service.

With sugar

IN the afternoon session of the Reunion Mr. Middlebrook was one of the main speakers and he clearly stated the present needs of the Society. Against the background of ancient cultures and pagan religions the Church was presented with a tremendous challenge and innumerable opportunities. The Society was strategically placed to make a major contribution.

More men and women were wanted and also more financial support. Apart from the " regular " volunteers needed to replace those who retired through age, illness, or personal considerations —about 20–30 annually—there were 16 new missionaries wanted immediately. The Society was pledged to an expansionist policy—" the field is the world "—there could be no turning back; the appeal this year was for 36 more volunteers. There was no uncertain note about the challenge. We believe the response is sure.

ALL present were eager to know the 1956 programme of Schools. Where shall we go next year, was the question frequently asked. Here then are the plans for 1956:

Bexhill-on-Sea, Sussex

This school has most things that are essential for a successful centre, and the B.M.S. has been there so many years now—over 30—that full advantage is taken of all the amenities. It is the only centre where we can accept bookings from a limited number of young families, and people requiring single and double rooms. It is open four weeks: 28th July–25th August.

Schools, 1956

ALENTINE

Barton-on-Sea, Hants

This centre on the South Hampshire coast, overlooking the Isle of Wight, will again be for "teenagers": that is, bookings up to April 1st can only be received from those under 20 years.

There are a few single rooms.

Four weeks: 3rd August–1st September.

r without?

Cilgwyn, South Wales

This comfortably furnished modern mansion is well placed within a few miles of the seaside villages of Tresaith and Aberporth, each with a lovely stretch of golden sand. Other beauty spots such as Newquay, Aberystwyth, Devil's Bridge, St. David's and Tenby are within a day's excursion.

Five weeks: 28th July–1st September.

Felixstowe, Suffolk

Felixstowe is on the South-East Coast and boasts of one of the highest sunshine records in the country. St. Felix School is a new centre for the B.M.S., standing at the back of the town within a mile of the sea. The school grounds cover in all 18 acres with a good sports field, tennis courts, and other facilities.

Four weeks: 28th July–25th August.

Charges

There is no increase on last year's charges at any B.M.S. centre. They are:

Shared accommodation, 4 gns. weekly.

Double room, £4 18s. 0d. weekly.

Single room, £5 10s. 0d. weekly.

Excursions vary at each centre, but are approximately 7s. 6d.–10s. weekly.

Rüschlikon, Zürich, Switzerland

The Baptist Theological Seminary at Rüschlikon was founded in 1949 by the Foreign Mission Board of the Southern Baptist Convention and is thus a most fitting place for a B.M.S. Summer School. The main building dominates the seven acre campus. The lake of Zürich can be seen from the grounds and, on a clear day, the snow covered Glarner Alps. In addition to normal Summer School life and activities there will be a

There are opportunities for hikes—and for getting lost!

full day's excursion into the heart of the mountains and other interesting trips.

The school will last for 12 days including travelling both ways. The price quoted below is subject to any further increase in rail charges and does not include excursions or meals on the journey to and from Zürich.

Leave London, Thursday, 9th August.

Return London, Tuesday, 21st August.

Charge: 19 guineas.

We advise early applications and bookings. Forms and further particulars can be obtained from the Young People's Department, The Mission House, 93–97 Gloucester Place, London, W.1.

Some readers of this magazine may wish to go to one of these schools themselves. Others may recommend them to young people in their churches. One thing is certain: the Summer Schools not only kindle interest and enthusiasm for the work of the Society, they also make a notable contribution to the spiritual well-being of the churches at home.

The programme is always nicely balanced between serious and gay, study and play. The lectures, based on the Scriptures, deal with aspects of Christian faith, experience and practice. There are many opportunities for gaining first-hand information about the work overseas from missionaries on the staff.

The girls usually lag behind!

This is Not a Success Story

By JAMES SUTTON

ONE of the problems still to be solved in New Village work in Malaya is to get people reading. The half-million people brought into these Villages, which now number over 450, were living scattered along the edge of the jungle, and had known little or nothing of any ordered community life. Christian workers settled among them, face the twin evils of poverty and illiteracy. When we go to New Villages we always have to ask the questions, " Can these people read what we take? " " Can they afford the books we want them to read? " and also this: " Are our materials simple enough, and really suited to their needs? "

During this last year we have been trying out a number of methods in order to solve this problem. One thing we have tried is to use film strips and literature together. I arranged to go on three successive evenings to a group of New Villages in the care of the United Lutheran Church. These villages lie along the main road south out of Kuala Lumpur, eleven, fifteen and twenty-five miles from the city. I chose one or two film strips from our Film Library, and carefully selected some of the more simple children's and adults' books which we have in Chinese, plus Chinese New Testaments and Gospels, in order to begin this experiment.

THE first evening was at a village called Cheras. Here there is a Chinese Evangelist, living and working with his family in a simple small house, very similar to the rest of the people. He has one good-sized room which is used as a schoolroom and meeting-place, as well as a sitting-room. The evening was fine, and so we set up our projector and screen outside the house and put our books on tables just outside the door. The children came running as soon as they saw us arrive and soon a good crowd was milling around the projector. These were nearly all young people, although there were one or two older folk in the crowd.

We showed the film strips, one on the story of David facing Goliath, and one on the Birth and Childhood of our Lord. Mr. Han, the Evangelist, gave the commentary in the local Chinese dialect. Unfortunately, rain began to fall as we were finishing the second film strip, and the books had to be taken hurriedly indoors. The children and young people have little, if any, contact with books, and although they were eager to see and handle the material we had brought, they had no idea as to how books should be treated and in the scramble

A selection of Christian literature for sale

some were torn and very badly used. They also had no idea of buying for themselves, but even so we agreed that it was worth while letting them see what was available.

THE second evening I went to the village of Balakong. This is built up the side of a hill and is surrounded by the rubber trees which give the villagers their living. Here a house has been built, and a block of schoolrooms are being used for literacy classes and evangelistic meetings. A church building is going up on the crown of the hill, which will be in a very real sense like the " city set on a hill which cannot be hid ". Here we used a kerosene projector and showed inside the school classroom, partly because it is easier to get some order inside a building than outside.

Mr. Shieh, the evangelist, has a gift for teaching, and as a prelude to the film strips the children sang a number of choruses. We could not help smiling as they sang in the most raucous tones, " Silent Night ", but it is quite evident that, through choruses and verses of Scripture sung by heart, they are beginning to learn of the Gospel. Mr. Shieh gave an animated commentary on the film strips which we showed, and the room was absolutely packed inside, with folks standing outside as well and peering in as best they could. The

Scriptures and books we kept till last and we tried to get them to come a few at a time to see them. This was not altogether successful, as some were too shy to do this, but the books were much better handled, and we sold one or two Chinese chorus books and some illustrated stories of the Gospel.

THE third evening was spent at Semenyih. This is the largest village of the three and has a young American missionary with a British wife, and a Chinese couple, working together as a team.

Soon after I arrived, rain began to fall, and when this stopped, we heard that there was film opposition in the form of a visit from a mobile unit of the Government Information Office. But a few of the young people turned up. These are part of a Youth Fellowship, which uses the large sitting-room of the missionaries' residence as a Reading-Room several nights of the week. We began the showing of the first film strip, and had got David almost facing Goliath when there were shouts outside, and a loud-speaker blared through the darkness. We found that martial law had suddenly been declared in that area. The village gate was closed, and all the people were told to go to their homes and stay there.

During the previous week some of the villagers suspected of supplying food to the Communist Forces in the jungle had been arrested. Now "Operation Question" was being mounted; a personal visit was made by Government Officials to each of the 700 homes, forms were left to be filled in, giving individuals the opportunity to pass on information in secrecy and without fear of reprisals. These were later collected in sealed boxes and brought to Kuala Lumpur for the Governor to open in person. This operation took all night to complete.

It looked as if I was stuck. I prepared for bed, and had even got to the point when a new toothbrush had been looked out for me, but then the District Officer called to see us, and hearing of my anxiety to get home, he escorted me through the Village to the main road. I got home just before midnight. The books were not looked at and the programme itself was spoiled, but we planned to go again in the future.

Experience since this time does lead us to believe that periodic visits of this kind can build up interest; they not only provide an opportunity for the direct preaching of the Gospel, they also begin to widen the horizon for many young people as regards Christian Literature. In quite a few of these New Villages we are gradually building up libraries of Chinese Christian books, and creating the hunger which is gradually leading interested people to want to buy Scriptures and books for themselves.

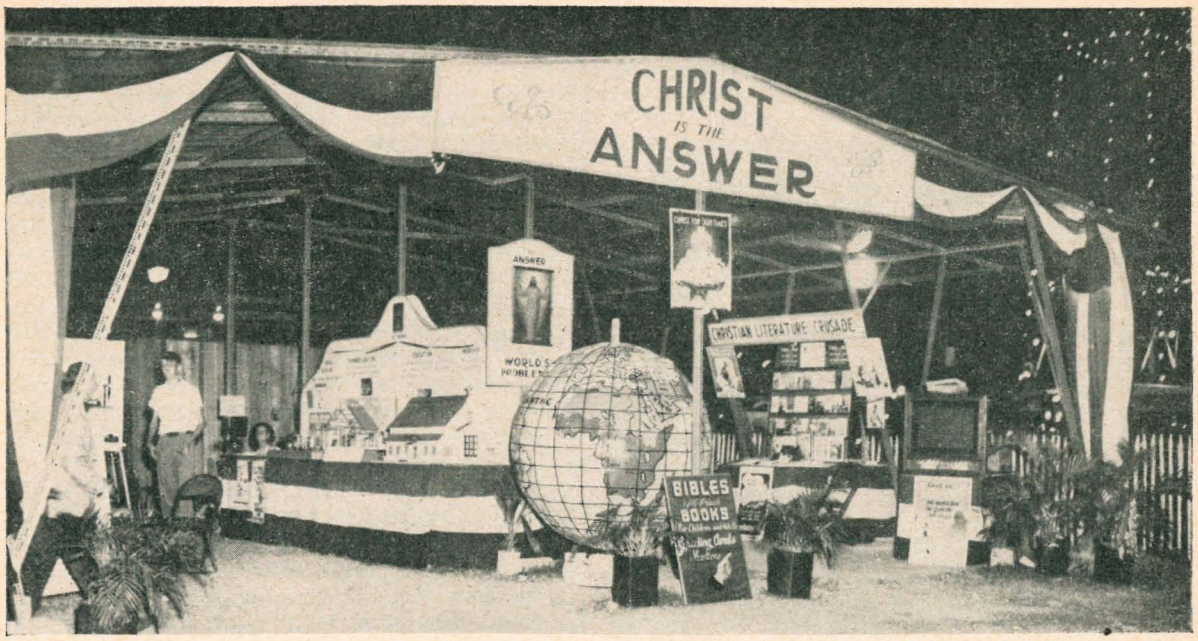
New Church Opened in Trinidad

By AMOS L. SUTER

TWO or three days before the opening of the new church building at Fourth Company we took a trip to the south to make sure that everything would be ready. We found over a dozen women of the church working as I have never seen Trinidadians work before. Some were up ladders painting, others were on their knees scrubbing. When I asked where Mrs. Nunn was, she appeared from behind the communion table which she was varnishing. Miss Eva Waggott had turned up a few days before in slacks, but because the men addressed her as "Reverend Waggott" she reverted to feminine attire again! I managed to get a photograph of all this activity for projection showing when we come home.

We had been having a considerable amount of rain but the day of the opening was pleasant and dry. Besides our own local church folk, there was a goodly representation of folk from the Methodist, Presbyterian and Salvation Army groups. Four car loads of folk went down from St. John's. Amongst the greetings that were brought to the church, one from Rev. Victor Hayward, General Foreign Secretary, was most warmly received.

YOU might be interested in a synopsis of the address given by Mr. Webb. He recalled that the first Baptists in this district were negro soldiers who had fought in the Ashanti wars. The fourth company to arrive settled in this district and so it was named after them. Up to 1846 they worshipped in a *carat* (leaf) covered hut near the present site, but the building was accidentally burned down by William Forbes, Mr. Webb's great-grandfather, whilst clearing the land to plant



The Christian Witness Booth at the Trade Fair, Port of Spain, Trinidad. This venture in evangelism was sponsored by the Free Churches of the town

his crop. He thereupon went into the forest, felled trees and with the assistance of the members erected the building which has served the church for worship until this year.

The old building, which our new one now replaces, stood for 109 years. Many of the pieces of timber were quite sound and some of them have been used in the construction of the new building. However, over ten years ago it was seen that the old building needed to be pulled down. On at least two occasions since then plans were discussed for the erection of a new building but they resulted in disappointment.

In 1952 efforts were made to raise funds locally and some building materials were slowly accumulated, but it was not until May of last year that a start was made on the construction of a new building. After two months work had to be suspended because our funds were exhausted. The members were hard put to it to raise further funds but the majority of them promised to subscribe monthly to the fund. Concerts, parties, and outside subscriptions all helped to bring in a little, but the task was slow.

" All this time we were praying and hoping that substantial help would come from some quarter even though the B.M.S. had replied to an appeal from us that they could not promise us any financial assistance. Then we raised a loan locally to recommence work yet again in June of this year, and just as we were coming to the end of our tether and were faced with the necessity of suspending work once more Sister Eva Waggott, early in July, dropped a note to me to say that London had written to say that help to the tune of £580 was coming. That was a direct answer to prayer and I was transported with ecstasy. To-day we have invited you here to open this lovely building and to ask you to rejoice with us in thankfulness to God for another milestone reached in the history of our Baptist work in Trinidad."

ANOTHER GOOD BOOK

KNIFE AND LIFE IN INDIA

T. HOWARD SOMERVELL

The Livingstone Press. 10s. 6d.

THIS most interesting book on the work of a medical missionary was first published by Hodder & Stoughton in 1940. It has now been issued after minor revisions and the addition of a chapter on Vellore College and Hospital and the Church of South India by the Livingstone Press. In it Dr. Somervell tells the story of his work at the Hospital at Neyyoor, Travancore, India.

TOO PEACEFUL CHURCH LACKS LEADERS

The Church in Ceylon has not enough young men in training for the ministry to take the places of the many pastors who are nearing retirement.

There are fine groups of young men in many congregations and they should provide good leadership in the future, but they are rather slow in accepting responsibility.

Ceylonese churchpeople are very friendly to missionaries. They have no wish that the missionaries should leave their beautiful island, but would like the number of missionaries to increase.

This attitude is remarkable in view of the growth of Nationalism. It reflects the easy-going ways of the people with which the climate probably has something to do.

Many missionaries are of the opinion that the Ceylonese Christians are quite capable of managing the Church effectively if only they would rouse themselves.

It is a peaceful church. Quarrels are rare. The members would rather keep silent than hurt anybody's feelings. This is a pleasant state of affairs, but there is an element of weakness in it.

Hope of finding strong Ceylonese leaders is centred in the many Christian schools.

At Carey College in Colombo, for example, there are 1,200 boys, 90 of them boarders. Two hundred of them are from Christian homes. The Rev. W. G. Wickramesinghe, who was recently appointed Principal, had been a lecturer for some years at Serampore College. All his teachers are Christians, although not all are Baptists.

MISSIONARIES IN CEYLON HAVE LANGUAGE PROBLEM

Missionaries in Ceylon are facing a language problem as a result of the Government's drive for the use of Singhalese.

A change-over from teaching in English to teaching in Singhalese is taking place in the high schools. Many Ceylonese people are having to learn their own language so that they may be teachers.

When the Ceylon Baptist Union had its meetings at Carey College in Colombo this year, they were conducted in Singhalese. But the meetings of the Ceylon Baptist Council, held about the same time, were still conducted partly in English.

Hitherto there have been three languages in regular use in the island: Tamil, Singhalese, and English. The drive for the use of Singhalese is connected with the desire to develop national consciousness and bring about unity in the new nation.

Missionaries in Ceylon have no well organized system of language study as at Landour and Darjeeling in North India. They have to plan their own lessons. Oddly, the missionaries working in the towns have greater difficulty than those in the villages because the national language is not yet widely spoken except in the country areas.

LIMB-MAKER WILL TEACH AFRICANS HIS CRAFT

At last, the B.M.S. will be able to help people of the Lower Congo region who have lost limbs as a result of accident or disease.

At present, more than 600 crippled children, mostly sufferers from polio, are receiving attention, but it is not possible to give artificial limbs to patients who have lost legs.

Now, however, the firm of Messrs. Hangers, of Roehampton, who make artificial limbs for the National Health Service, have agreed to send one of their technicians to spend next April, May and June at Kimpese.

Before he arrives, a group of young Africans will be chosen to learn what he will be able to teach them.

NO MONEY FOR ZINC ROOFS

Heavy storms occur periodically in the Bembe district of Angola. And work at the mission station there has to be cut severely when they come. The reason is lack of money.

For several months of the year, the weather in the region is dry and cool. Grass-roofed buildings are satisfactory during this season. But metal roofs are needed to stand up to the rains. But the mission cannot afford zinc for all its buildings.

When the rains came this year, the nurses and babies had to flee to the girls' boarding school, which already has a zinc roof. Hospital in-patients had to be packed into the consulting room, also roofed with zinc. Out-patients had to be seen on the veranda.

ANOTHER NEW MISSIONARY

This is Miss Joan Sargent, of East Barnet, who last month set sail for India. She is a fully-qualified nurse (S.R.N. and S.C.M.) and has studied at the London Bible College and Carey Hall. Though baptized at Woolwich Tabernacle, she is now a member of the Holland Road Church, Hove. She has gone to join the staff of the Moorshead Memorial Hospital, Udayagiri, in the Kond Hills, Orissa.

Men of the Church? Yes indeed!

THE 60th anniversary of the arrival of Harry White at Yakusu, Belgian Congo, where he was the first Baptist missionary, was celebrated there in a way which would have delighted him.

Three of the oldest Yakusu Christians took part in the main Service of Thanksgiving. They were baptized fifty years ago.

Also taking part was Pastor Koli who had attended the Baptist World Assembly in London as one of the representatives of the Congo churches.

Other speakers were the Protestant Chaplain-in-Chief of the Congo Army and visiting missionaries.

An augmented infirmiers' choir sang " The Glory of the Lord " and the Hallelujah Chorus from the " Messiah " in French.

The church was packed with canoe-loads of Christians from forest and river villages. Some of them had made a two-day journey for the celebrations which lasted several days.

After the main service, a pageant was staged on the football field. It was a jolly affair, but it illustrated the differences between Yakusu as Harry White found the place and as it is to-day.

The pioneer missionary was seen travelling up river in a canoe paddled by Congo boys. He pitched his tent and immediately made a cup of tea. Then he went to bed and his boys deserted him, taking his trunk with them.

Several scenes depicted the development of medical work. Mrs. White was seen giving out simple medicines and dressing wounds. Soon came the first tooth extraction.

THERE were two reactions in the audience to the scenes showing the arrival of the " needles of great strength " which helped to stamp out sleeping sickness in the area. The young people laughed loudly as the patients tottered about and flopped on the ground or on chairs. But the elderly people were silent. The acting recalled to their minds days of suffering and horror.

Of course, the first operation was re-enacted and a highlight of this scene was the amazement of the first doctor's first assistant at the " cooking " of rubber gloves.

The pageant ended with a round-up of the tribes and prayers. Everybody took part in the round-up. All the missionaries present stood in line with " those from afar ".

On the first day of the celebrations, a Sunday, Pastor Lititiyo, Yakusu's " Patriarch ", preached to a big congregation. The mid-year Yakusu Assembly had been postponed to coincide with the anniversary. So, there was a gathering of pastors, deacons and other church officers to swell the numbers.

Pastor Lititiyo prefaced his sermon by asking the congregation: " Are you men of the Church? "

" Yes, indeed, men of the Church," came the reply, chanted with fervour.

Holy Communion followed. In spite of the size of the crowd, it was a beautifully reverent service.

On three days, meetings were held for Pastor Koli to thrill the crowds with his story of the World Assembly. On each occasion, he spoke for more than an hour. He visited each of the missionary households to add to his report and he addressed a special meeting for African deacons. The nurses entertained him to lunch to hear more of his impressions of his visit to London.

The infirmiers' choir which took a leading part in the celebrations is under the direction of Laurie, the Head Infirmier, who is a remarkable man. He does his own job well and not only leads the choir and the band but also functions as anatomy " professor ", almoner, gardener, road mender and football coach. His choir has already made recordings of hymns for the Stanleyville radio, a representative of which attended the Thanksgiving Service. The choir is now practising " Every valley shall be exalted ".

Harry White certainly started something!

MISSIONARY RECORD

Arrivals

19th November, Miss V. A. Mason, from Yakusu.

23rd November, Miss D. E. Belham, from Patna.

29th November, Miss F. E. Bird, from Delhi and Miss J. Summers, from Palwal.

2nd December, Miss M. K. M. Chaplin, from Pimu.

11th December, Miss D. F. Saddler, by air, from Yakusu.

16th December, Mr. J. D. Knight, by air, from Léopoldville.

Departures

25th November, Dr. and Mrs. E. W. Price and two children, by air, for Kimpese.

Fellowship in Prayer

Based on the Prayer Calendar

February 5–11.—THE BAPTISTS OF THE WORLD.—This week the subject for prayer is the Baptist communities in all parts of the world. Pray especially for the Baptist World Alliance, its officers and committees, and for the Baptist Commonwealth and Colonial Society.

February 12–18.—ANGOLA: SAN SALVADOR AND BEMBE. At San Salvador, the ancient capital of the Congo, is our oldest Congo station with its general church and evangelistic work and its special work among women and girls. There are also the hospital and dispensaries. At Calambata an Institute for Training Pastors and Teachers is maintained. At Bembe there is evangelistic and church work. Pray for our missionaries, their colleagues—Portuguese and African—and the members of the churches.

February 19–25.—ANGOLA: QUIBOCOLO, AMBRIZETE AND QUIMPONDO.—The Quibocolo station in the Zombo country serves quite a wide area. In addition to church and evangelistic work on the station and in the villages, schools are conducted in the villages and medical work done through dispensaries, and there is special work among women and girls. Pray for our missionaries, their Portuguese colleagues, the African teacher-evangelists and other workers.

February 26–*March* 3.—BELGIAN CONGO: LÉOPOLDVILLE.—In this ever-growing capital of Belgian Congo there are over 300,000 Africans and several thousands of Europeans. The rapid development of the city has given rise to many problems, moral and spiritual. This week your prayers are asked for the evangelistic and educational work and for the work of the churches. Pray especially for church members recently arrived from village homes, that they may be saved from the temptations of the city.

ACKNOWLEDGMENTS

(To 29th December, 1955)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Mr. G. F. Riches, £10 10s. 0d.; C. M. G. P., £2 5s. 0d.; Anon, £1; Anon, £1; Anon, 3s. 6d.; Anon, £2; Anon, 10s.; M. M. L., £25; Anon, 10s.; A. A., £2; "Happy Christmas," £3; "In His Service," £1; O. M., 7s. 6d.; Anon, £40.

Medical Fund: "In Jesus of Nazareth's Name"—Leper Fund, 2s. 6d.; "In loving memory of Margaret," December 7th, 1947, M. M. F., £1; Anon, Rahmatpur Hospital, Palwal, £2.

Gift and Self Denial Week: J. M. R., £25.

Legacies

The following Legacies have been gratefully received in recent months:—

		£	s.	d.
Oct. 26th	John Lewis	5,000	0	0
27th	J. E. Moxon	107	10	0
28th	Mrs. E. N. Denyer (Medical £17. 5s. 3d.)	25	17	10
	Miss B. E. Crook	50	0	0
Nov. 8th	Miss R. A. Harrington ..	42	16	3
Nov. 8th	Miss M. S. Lugton's Trust	94	2	6
9th	Mrs. Marion Pilling ..	50	0	0
11th	Alfred Westley	465	6	4
14th	Arthur W. Bowden ..	100	0	0
23rd	Miss Catherine Jones ..	96	0	1
28th	Arthur R. French	20	0	0
Dec. 1st	Miss Jessie Sophia Day ..	1,500	0	0
	Miss S. B. Stephens (Translation, £2. 6s. 0d.) ..	4	12	0
5th	Miss E. J. A. Lugton's Trust	88	11	0
	Ernest John Mackie (Medical)	250	0	0
6th	Mrs. A. E. Potter (Medical, £35) and (£70 Support of Student Pastors in Congo)	140	0	0
9th	Arthur Newberry	250	0	0
14th	Mrs. E. N. Wheeler ..	3	17	3
15th	Mrs. Jessie Munro's Trust	125	19	10
	Miss Jane Poynter ..	50	0	0
22nd	Miss S. B. Stephens (Translation, £25 5s. 0d.) ..	50	10	0
22nd	Miss E. M. Jenkins ..	50	0	0
	Mrs. S. Spear	8	0	0

Departures—*continued*

25th November, Rev. R. A. and Mrs. Croshaw and two children, for Cinnamon Gardens Baptist Church, Colombo.

2nd December, Rev. R. C. and Mrs. Salmon, for study in Belgium.

15th December, Miss D. F. Jenks, by air, for Léopoldville.

29th December, Miss S. C. Varley, by air, for Kimpese.

Births

25th October, at Shillong, to Rev. E. C. and Mrs. Baxter, a daughter, Rachel Ann.

16th December, at Bolobo, to Rev. F. and Mrs. Stainthorpe, a daughter, Helen.

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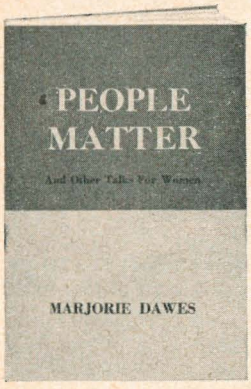

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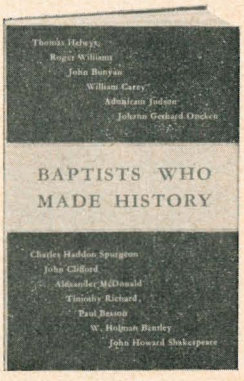

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Missionary Herald

MARCH 1956 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Prayer for Greater Things

A JOINT CALL

THE churches in England which are in membership with the Baptist Union of Great Britain and Ireland will already have received a leaflet issued jointly by the Union and the B.M.S., entitled *A Call to Prayer for Greater Things*. The leaflet, most ably drafted by Rev. W. D. Jackson, Chairman of the Central Committee for Home Work Fund propaganda, draws attention to the pressing needs of the Baptist Union and of the B.M.S. It is sent out now in relation to the simultaneous collections for the Home Work Fund, which will be taken in most churches on the second Sunday in March, and the closing of the B.M.S. accounts for the financial year ending 31st March.

This joint appeal for prayer is most welcome. It implies a recognition by both organizations that the challenge of our times, both at home and abroad, is essentially a spiritual one. If only the members of our churches can be made to recognize the importance of vigorous evangelistic work and sound instruction in the Christian faith at home and abroad, then the financial problem will be solved. One of the secrets of effective prayer is that the prayer offered shall be an expression of the dominant desire of the one who prays.

THE joint appeal will be welcomed because it sets side by side and in perspective the respective needs of the work at home and abroad. There are those who, unfortunately, set one appeal over against the other and say: "The B.M.S. gets too much money from our churches: the Home Work Fund should get more," or conversely, "The Home Work Fund appeal is now weakening the support of the B.M.S."

But is it not forgotten that the Home Work Fund does not represent all the giving for work at home but only a tiny fraction of it? And is not the real danger to our churches that they grow in on themselves—the danger of selfishness? A "prosperous" church will pay a good stipend to its minister, spend a large amount on redecoration and repairs, perhaps install an organ at the cost of several thousand pounds, and then think of needs outside itself. Such churches need again and again to be reminded of their obligation to other churches at home and in other lands. Statistics show that the churches which are most generous in the support of the ministry, of the Home Work Fund, and the B.M.S., are in general the smaller struggling churches.

ANOTHER danger is that churches dissipate their energies in the support of so many outside causes that they are unable adequately to fulfil their primary obligations. Is it not unfortunate that the cry is raised: "What, another appeal?" when a letter comes from either the B.U. or the B.M.S. to a *Baptist* church; and people begin to chatter about the multiplicity of appeals? What about the appeals for the many charitable organizations, missionary societies, orphanages, and so on, which meet with a generous response in some of our churches? One of our village churches, with fewer than thirty members, is proud that it is able to send contributions to seventeen different missionary societies (the B.M.S. included, of course)! And there are occasions when Baptist churches hold missionary exhibitions and feature the work of several societies, the B.M.S. excepted!

The existence of the Home Work Fund is a constant reminder to the local church of its responsibilities to other churches of the same faith and order. The B.M.S. sets before the churches at home their responsibility to proclaim the Gospel in other lands. Here, then, are two claims on all Baptist churches.

NOTE THESE DATES!

SUNDAY, 11TH MARCH

Simultaneous Collection for the Home Work Fund of the Baptist Union of Great Britain and Ireland.
The B.M.S. gives its full support to this appeal.

* * *

SATURDAY, 31ST MARCH

The B.M.S. Financial Year ends.

Pray that the Society will receive sufficient for its needs and see that contributions are sent to the Mission House in good time.

Flood Relief Work in Orissa

Miss Lily Quy's work as a B.M.S. missionary includes service as Adult Literacy Adviser and part-time Secretary to the Utkal Christian Council. Recently, she has been closely connected with the U.C.C.'s Flood Relief work in Orissa. In the News Bulletin of the Utkal Christian Council, Miss Quy first expresses gratitude to all who responded with prayers, money and clothes to the Flood Relief appeal. Altogether Rs. 9,343 (about £700) were contributed, including gifts from the National Christian Council, the B.M.S., the local Baptist church council and churches of other denominations, and friends outside Orissa. This generous giving enabled the U.C.C. to help in ways which Miss Quy goes on to describe.

By LILY QUY

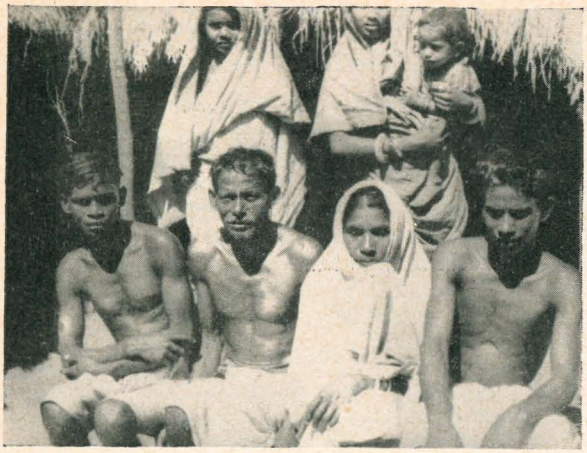
THE medical team arrived in Cuttack on September 23rd. They brought a jeep truck and a wonderful travelling hospital van; Rev. Von Gruenigen came from Prakashpur with his jeep. I went with this team to an area allotted to us by the Director of Public Health, and our main task was to help in the fight against the dreaded outbreak of cholera and other epidemics. We divided into two parties, the Doctor and five others going eighteen miles farther down the river and we others camped in a rest-shed about twenty-five miles from Cuttack. My job was to act as liaison officer with Cuttack and to keep both parties supplied with medicines, food, etc., though I also went out with the team each day giving cholera injections, medicine and milk. During the seventeen days we stayed in that area 9,000 people had cholera injections, over 1,000 were given other medicines and in all the villages milk was distributed. Our party was called to two places where deaths from cholera were reported, but we thank God that no serious epidemic occurred.

But we realized that this was not the most affected area. Probably only a third of the houses were damaged. So when the Medical team felt, on October 10th, that they had to return to their own hospitals, the volunteers were withdrawn, and I returned to Cuttack to work from there.

IN the meantime, in the villages nearer to the breached Dalai Ghai, Rev. K. Hall, with volunteers from the Theological College and a young man from Bengal, had been doing yeoman service. The N.C.C. had sent plentiful supplies of milk powder and butter oil. Much old and new clothing had been collected or bought. The volunteers had been distributing these things. I joined this team, and we looked out for places where our volunteer teams could camp and cook and distribute food to the children and aged. The Government was then beginning to open midday meal centres in places where there were schools. To these places, as well as to others, we gave milk powder, placing stocks of it at the Relief Centres for the teachers to draw from when they drew their rice ration for the children. A good supply of multi-vitamins arrived from the N.C.C., and these, too, were given as widely as possible.

Meanwhile, two more camps were set up, one near Jaipur, thirty-five miles from Cuttack, and one nearer the breached dyke. At both these places teams of volunteers from Cuttack fed over 200 children and aged people every day for about ten days. We should like to record our gratitude to these friends who left the comfort of their homes to minister to the needs of the homeless. We know they had much joy in their service, for they served as " unto the Lord ". At the end of one very gruelling day, when mud, flood-water and torrential rain had done their worst, and we were returning, cold and wet to the skin, with clothes,

The Christian preacher sets out for a village in Orissa



A Christian family in a village near Balangir

feet and legs clogged with mud, I overheard a lad from Balangir say, "We have had much joy to-day." And this was the spirit of all the volunteers. The harder the day, the greater the joy; and the deeper the mud and water through which we ploughed, the deeper the gladness of heart as we returned from serving our neighbours.

WAYS were sought of setting up work camps to help rebuild collapsed houses, but the rain continued, the flood waters rose again, and rebuilding was impossible. Volunteers from Serampore had offered to come for this, but their help could not then be used. The Christian Relief Committee decided that it must stop its work on October 31st, because its members were urgently needed elsewhere. The main relief work was carried on for six weeks altogether, and the meal centres were continued for a further week. The idea of a work camp has not been abandoned, and Miss Quy hoped to be able to spend another fortnight distributing milk and vitamins, and buying warm clothing for children in need. The members of the Committee also hope that a permanent Relief and Rehabilitation Committee may be formed, which will be ready to move into action immediately if another calamity occurs.

In practical ways like this, our missionaries and their Indian colleagues are witnessing to the love of the Saviour in whose Name they have gone out to serve.

TWO MORE MISSIONARIES

Below are two new missionaries who have recently sailed for overseas service.

Of Miss Dorothy Jenks more is written on page 39.

Miss D. M. Russell, S.R.N., S.C.M., is a member of the church at Chatteris, Cambridge. She has had experience as a staff nurse in a hospital, as a district nurse and midwife, and as a health visitor. She has gone to Baraut in North India to do district nursing and evangelistic work.

Miss Dorothy Jenks

Miss D. M. Russell

THE SPIRIT OF MAN IS THE CANDLE OF THE LORD. Prov. 20.27.

A candle of the living Lord
O let my spirit be;
Not of myself nor for myself,
But shining all for Thee.

No feeble, dull or smoky flame
But burning bright and clear,
That men may catch a tiny gleam
Of heaven's glory here.

A candle only—not a sun
To blind men with its glare;
A little light th' immediate path
For their feet to prepare.

No wasteful, guttering candle—I
Would let my talent run
Only at Thy disposal, Lord,
Until my work is done.

(M.E.W.)

WORKERS ATTEND PRAYER MEETINGS

Both Indian and British workers now attend a weekly prayer meeting for missionaries held at Palwal in the Punjab.

It is the policy of the mission to make less and less distinction between Indian and British leaders and workers.

The district missionary in this area is an Indian. Since the prayer meeting began, the British missionaries working in the Rahmatpur Hospital have known more of the good work he is doing. He has inquirers scattered about his district and is endeavouring to guide them into the Church.

A South Indian woman doctor has been appointed in the women's section of the hospital. She has been a qualified doctor for a few years, but she has to begin learning Hindustani.

40 BELIEVERS BAPTIZED ON CHRISTMAS DAY

Christmas week was one of the busiest of the year at Lingungu, Belgian Congo. During the first three days of the week the candidates for baptism, about forty in number, came to the missionaries, Mr. and Mrs. Cyril Austen, for interview. On the Thursday and Friday the deacons' meetings were held. At these the candidates were discussed, one by one, and also those lapsed members who had applied for readmission to the fellowship. The Central Church Council held its annual meeting on the Saturday morning, and in the afternoon the main church meeting was in session.

Sunday was the great day. Early in the morning, at six o'clock, the baptisms took place in the river. Three hours later there was a large open-air meeting when between two and three thousand people gathere d for worship and hearing the Gospel. Following this there was a Communion Service attended by some 800 people.

The next day, Boxing Day, the celebrations were of a totally different kind. It was the annual sports day. Close on a thousand boys and girls took part in displays of various kinds.

A group at the celebrations held at the Sudbury Baptist Church to commemorate the centenary of the birth of Dr. William Holman Bentley who was born at Sudbury. In the middle is the Mayor of Sudbury, and to his left Mrs. J. E. M. Williams, daughter of Dr. Bentley.

YOUNG PEOPLE GO TO CHURCH HERE

The report of the delegates of the Society of Friends which visited China last year at the invitation of the China Peace Committee has many interesting references to the churches there. The delegates made it quite clear to their hosts that they were anxious to meet Chinese Christians.

They had opportunity of worshipping in churches at Peking, Tientsin, Chungking and Shanghai. They report that the congregations are normally between 50 and 100 strong except in Shanghai, where considerably larger gatherings are to be found. In all congregations there was a good proportion of young people. The opinion of church leaders was that although there was some loss in church membership when the communist government came into power, these losses were soon made up and now numbers are increasing modestly but steadily.

Co-operation between denominations is an important feature of Christian life, especially in the Theological Seminaries at Peking, Nanking, Chungking and Canton, where students receive a basic theological training to meet the needs of the ministry in all branches of the Christian Church.

The loss of foreign aid in finance and personnel has not been without compensation. It has increased the sense of responsibility among church members who now contribute generously to church expenses.

HARVEST OF A GUITAR

The church at Lukolela was decorated for the Harvest Festival.

As usual, there was a fine display of Congo fruits, flowers and ferns. The decorations also included fishing nets as reminders of the harvest from river and streams.

But the big congregations were surprised to see an unusual article among the harvest gifts. It was a guitar.

The instrument belonged to Pastor Moody Daniel Tshisungu, an African evangelist from an American mission.

The pastor was visiting Lukolela and his spirituals, hymns and choruses led many young people to become inquirers or to renew their Christian vows.

So, the Church gave thanks for the harvest of the guitar.

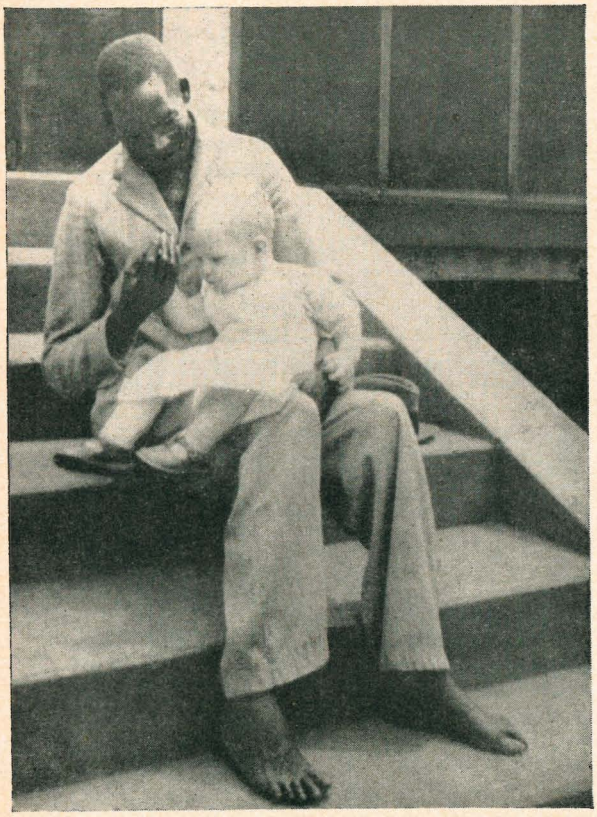
Libula's Legacies

By LIONEL G. WEST

ON October 14th, 1955, one of our oldest church members passed away. It was very sad that he met his death by drowning. His body was found near a place where he so often went looking for the African lung-fish (*Protopterus Dolloi*).

Libula originated from a village in French Equatorial Africa. He was a born trader, actor and preacher. He was baptized in 1905 by Mr. Whitehead, and he assisted Mr. Whitehead in the translation of parts of the New Testament and many Bobangi hymns. His many stories concerning the pioneer missionaries and the way they toiled to put the Gospel into the hands of every African are ever to be remembered.

In some ways Libula was eccentric, and one was never sure what he would say or do next. One could be sure, however, of a verse of a hymn or a text quoted whenever he wished to put emphasis on some special point, for he had an unusual knowledge of the Old and New Testaments, and the Bobangi hymns. Two illustrations may prove this. In the early days Libula possessed two slaves, and I remember how Mr. Stonelake spent a whole day trying to convince Libula that as a Church member he should give up his authority over them. Libula quoted verses from the Old and New Testaments to support his claim over these slaves. Finally, however, he relinquished his authority over them, and his decision was made known at the church meeting. When the slaves were free they became insolent to him, and one of his " thorns in the flesh " was to tolerate these freed slaves in a Christian spirit!



Libula with Robert West at Lukolela

The other occasion was when I protested to him for trading on Sundays instead of coming to church. He did not mince his words when replying, but the next day he was sorry for what he had said and he was gracious and humble enough to write a letter of apology in which he reminded me of Manasseh, the son and successor of Hezekiah, and Christ's reply to Peter to forgive . . . " not seven times, but seventy times seven."

Libula means " legacy " or " heritage " and, true to his name, he has left legacies, namely, two houses for the use of church services.

The first legacy he bequeathed to the church during his lifetime. The reason for this was on the occasion of his leaving the village of Eyanga to reside at Mokandeyeka. This gift enabled us to place an evangelist at this village. The man appointed was Etima, and he is still living in Libula's house, one end of which serves as his residence and the other and larger part forms the village chapel.

When Libula moved from Eyanga to Mokandeyeka he built a more imposing house—complete with veranda and galvanized iron roof. No one anticipated that he would leave this building to the church after spending so much money on roofing sheets and timber, but a few weeks after his death when I went to visit his widow for the second time, she handed me a green cover of an exercise book on which were printed pictures of many animals of the African jungle. " Look inside," she said. There was just one page of an exercise book on which Libula himself had written and had expressed his wishes concerning his house. He desired that his wife, Mando, should occupy one room, the remainder of the house to be used by the church. On the death of his wife the whole house was to become church property. This bequest was dated

(*continued on page* 39)

Octogenarian Mother Flies Out with Missionary Daughter

MISS DOROTHY JENKS, of the Brownhill Road Church, Catford, London, flew out to Congo last December as a newly-accepted missionary of the B.M.S. She has gone to Léopoldville as a Christian journalist. There she will work in close association with the *Société Litteraire d'Afrique*, which publishes in French the Christian journal, *Envol*. Her chief concern will be to supervise vernacular publications.

An accomplished linguist, Miss Jenks was in the service of the B.B.C., London. Two years ago she paid a visit to Congo to see her sister, Lily, at work at Thysville. On her return she carried out numerous deputation engagements.

Her mother, over 80 years of age, has gone out with her and will keep house at Thysville for her daughter Lily. She and Miss Dorothy Jenks have always supported most earnestly Lily's work, helping in innumerable ways.

THEY were welcomed at Thysville railway station by about 120 Christian women all waving flowers and singing *Follow, follow, I will follow Jesus*. A guard of honour was then formed. Miss Dorothy Jenks replied to their welcome in Ki-Kongo and Mrs. Jenks in French.

Mrs. Jenks spoke also in the chapel on the following Sunday to a congregation of about 500. Referring to her experiences in the aeroplane on the way out, she said that it was a great comfort to know that the pilot knew the way even though the night was dark. Then she applied it to the comfort of Christ as Saviour.

Already, in spite of her deafness, Mrs. Jenks is picking up Ki-Kongo words, continually asking the question of those whom she meets: *Nki kiaki?* (What is this?) She and Dorothy helped in the preparations for the Christmas Nativity Play by making costumes of various kinds. Needless to say, the people, both Europeans and Africans, are kind to her, and already she is a well-known figure in Thysville.

Mrs. Jenks and her two daughters entertain Pastor Jacques Nzakimwena in their home at Catford

LIBULA'S LEGACIES

(*continued from page* 38)

1/10/54, almost a year prior to his decease.

It has been a privilege to know Libula who, throughout his life, had served the church in many ways, and who even thought of making a legacy that would enable the church to carry on work and witness in his village.

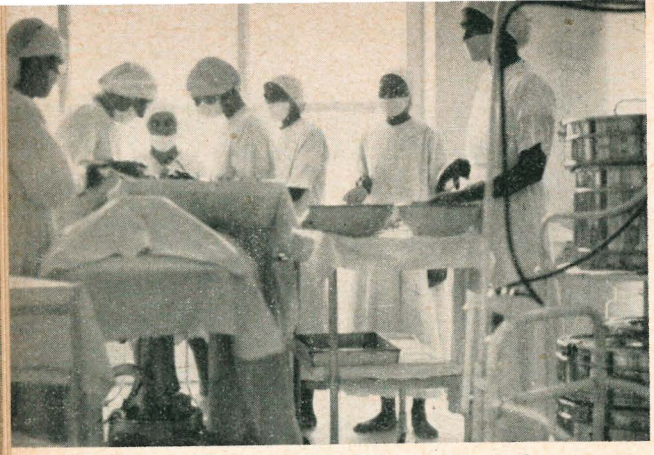
He has had a chequered Christian career, having on some occasions been disciplined for breaking church rules, and, as illustrated above, always coming to talk over the palaver, and in his intriguing way making his explanations for his misdeeds. One of Libula's charming traits was just that!

When Arthur and Robert were here at Lukolela Libula took it upon himself to come and teach them to sing Bobangi hymns. Most Sunday mornings this happened, and you would see Libula with his young pupils sitting on the bungalow step or occupying a corner of the veranda. How they enjoyed themselves!

Despite modern standards and improvement in living conditions, there are many Africans who are still poor in comparison with European ideas. All the more reason to rejoice when such splendid gifts can be recorded as Libula's Legacies, and Libula's devotion to Christ and His Church.

The Changi
Medical

By DR. JE



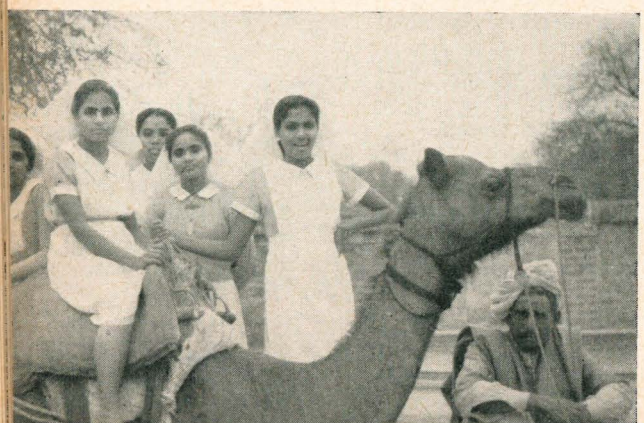
An operation in progress at Bhiwani Hospital

IN pioneering days the missionary doctor penetrated to places where there was great need and did work no one else was doing. In Bhiwani, in the South Punjab, India, Dr. Ellen Farrer went out in response to an appeal for a woman doctor to meet the need of the women in that town. None of the higher caste women would go to a man doctor. If a man were called to the house the patient's symptoms would be told him by one of the men relatives and the patient would put her hand through a screen to let the doctor feel her pulse—and that was all the doctor would see of his patient. That was sixty-four years ago, and it was the same story all over India.

The prejudices of the people had to be overcome—their fear at the sight of a white woman, a thermometer or a stethoscope—but gradually their confidence was gained. Many years later a Hindu woman said, " Yours must be a very good God to send a doctor for the women—our gods never did anything for the women."

The work grew through many stages to the establishment of a hospital with its training-school for nurses, and with village dispensaries visited regularly. It was always a thrill to get a new piece of equipment—a new operating table, a better kind of lamp, oxygen cylinders, an electric sterilizer and so on. All of these were special gifts from interested friends. It is very important to have good equipment as this means more speed and efficiency and therefore better treatment for our patients. We must give the best treatment at our disposal else our witness fails—and we may have to give the best treatment at the expense of renewal of hospital linen or the nurses may have to wait a bit longer for new uniforms.

Bhiwani nurses enjoy a camel ride during off-duty



The baby from w
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BESIDES seeing the hospital grow, it was fascinating to watch our nurses develop from shy schoolgirls into efficient staff-nurses able to take charge of a ward full of seriously ill patients, or to make all the preparations for a major operation.

So the pattern changes—from the pioneering days and blazing a trail, to settling down to an established piece of work in an institution.

Other needs presented themselves and were met as they arose. In the early days of medical mission work in Bhiwani, one of the crying needs was for better care for women in childbirth. There was great suffering and many deaths. Women at that time were attended by local *dais*, or midwives, who had had no training, so Dr. Mary Bisset, who worked with Dr. Farrer for thirty years, started classes for these *dais*.

They were encouraged to bring difficult cases to the hospital and their opposition was overcome as they came to learn that the patient must be their first concern, and that the aim was co-operation and not interference. The standard of their work improved. Now Government requires each practising *dai* to have a certificate, and for some years we have not taught *dais* because there is a Government Health Visitor who does this work. It has passed out of our hands. The pattern changes. Most of our midwifery cases now come to the hospital and are not attended in their homes under primitive conditions.

THIRTY to forty years ago there were many eye cases in our hospital. Eye camps were held in the villages, and the doctor would go and stay

g Pattern of Missions

N BENZIE

in a village for several days, treating eyes and doing operations. Those were the days of strict *purdah*—the seclusion of women—but sometimes a man would be smuggled into some out-of-the-way corner of the hospital to have his eyes "made". The treatment of eye patients has also passed out of our hands as there are now two eye hospitals in Bhiwani. The work has passed into the hands of the people of the country and so the pattern keeps changing.

hom 43 worms were
kin

No work that is really alive can stand still. There are many other needs waiting to be met and we had plans for extension in various directions. A block for the treatment of tuberculosis was offered to us, but the mission could not accept because of the added expense of upkeep and the additional staff that would be required. The same was true of a new midwifery block, out-patient block and administrative block, which all had to be postponed as we cut our coat according to our cloth.

We also had thoughts of having a man-doctor on the staff and having a ward for men patients—and so moving away from being a zenana hospital, only for women and children. The Christian Medical Association of India has expressed the opinion that the day of zenana hospitals is past and that all mission hospitals should aim at becoming general hospitals.

WE hoped to do more preventive work—getting out to the villages where there is still a crying need. Nowadays there are many qualified Indian doctors, but they all flock to the cities, and to get any with a pioneering spirit to go and work in the villages is impossible, be they Hindu or Christian. The Indian village is a collection of mud huts with flat roofs, no windows to the street for fear of thieves, narrow dusty streets with open drains, no made roads and dust inches deep. The children play in the streets, become covered with dust, dirt and flies, cut their fingers and bare feet and become

Bhiwani Hospital in the rainy season

infected. There are many sore eyes. The village pond is where the buffaloes, cows, donkeys and goats go to drink and bathe, where the washing is done—and the water-pots filled with water for drinking. There is no sanitation. Is it any wonder that disease is rife?

One little mite of eighteen months was brought with a huge abdomen and the rest of her, skin and bone. She was found to be harbouring worms. When she had got rid of forty-three she was pronounced cured; but what became of her? She was taken back to the village to be given the same polluted water to drink, to be attacked by the flies and mosquitoes again, and would probably be reinfested or perhaps have malaria for a change.

That vicious circle must be broken. When we know the cause of a disease we must not only treat it but try to prevent it. To quote one of our missionary doctors: "We must deal with the infection at its source, deal with the mosquito before it bites, show the villager how to destroy infection in the water before he drinks it, teach him how to feed his children so that the bones do not go rickety or the eyes blind."

THE villagers are extremely poor and cannot afford to buy even the simplest of remedies. Even soap is a luxury and is a treasured gift at

(*continued on page* 43)

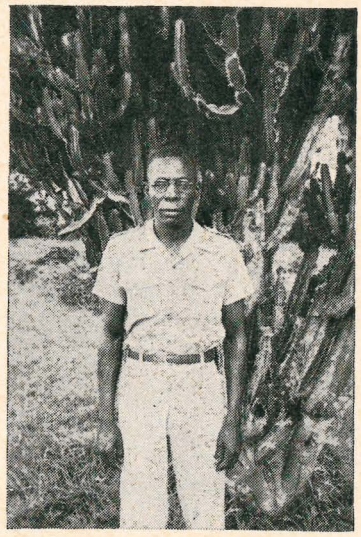
Florence, the blind evangelist, with hospital patients

Pastor Koli Visits Ntondo

By Mrs. E. M. BURTON

IT is little wonder that someone who is suddenly taken from the heart of peaceful tropical Africa and transported into the bustle and whirl of European city life, should have a lot to say.

Such was the case when Pastor Koli came to Ntondo. He told his story with hardly a break during the four days of his visit, both in organized meetings and amongst many groups of people. It was a story that gripped the interest of missionaries and African brethren alik and through all his experiences he wove a message. A message of love and of unity in the world wide Church of Christ. A message of urgency to the Congo church commanding the people to awake out of sleep in order that they might come urgently to a realization of their responsibilities in this respect.



Pastor Samuel Koli

As many of you know, Pastor Koli and Pastor Nzakimwena were chosen this year to represent the Congo church in the Baptist World Alliance Congress, held in the Albert Hall, London. They were the first Congo representatives ever to be present at this Congress, which is held every five years. Now, as they have returned to their own land, they are spending a time visiting our B.M.S. stations and relating their experiences and impressions, but above all, calling on the members of our Congo church to come forth as never before, in order that they may unite in the world wide family of God's people.

Our Pastors have seen with their own eyes a little of what this means, and are conveying their message with tremendous earnestness and feeling. There is no doubt that their itineration will have a strengthening effect on our churches. Soon these pastors will be settling down to work in their own districts, and we do pray for them God's richest blessing and a continuance of the brightness of the vision that has been theirs.

WHAT of the experiences that so impressed our two Congo colleagues? "Oh, my friends, that aeroplane was so big and a thing of wonder indeed!" said M. Koli as he described to us some of the early experiences that were encountered. "You need lack nothing up there in the sky—food, a place to wash, everything—and we just went on through the night. A thing of wonder indeed!" A long active description was given of the cold which met them in Europe and how they shivered and shivered. Outstanding, however, was the warmth of the welcome that they received both in Brussels and in London as, out of a whirl of visions and amazement, emerged friends who had come to meet them at the airport.

"What a beautiful country," was his impression of England. "Nothing but open spaces, gardens (which also means fields), and towns (which also means villages). Gardens and towns everywhere." And of London he said to the people, "You think that Léopoldville is a big town, but it is just like one dwelling compared with London! There, the houses are on top of one another, and to reach the top, they put you in a box. You press a button and the box takes you to where you want to go. A thing of wonder indeed!" (This phrase was used frequently throughout). "And the roads," said Koli. "There are roads everywhere in England, and railways, and then more roads and railways under the earth and under the rivers. Buses, trains, cars everywhere."

OF B.M.S. Headquarters, M. Koli said, "What a greeting we received. What a wealth of Christian love. People came from everywhere as heads popped out of doors in every direction. They gripped us by the hand. They grasped us. Ohhhh! It was wonderful, WONDERFUL! Their joy was so great and we were quite overwhelmed."

An amusing few moments were taken up as M. Koli described in the greatest detail how they were both taken to a shop to be fitted with clothes suitable for the time of year, for they felt cold, very cold. He described each item and the congregation became more and more amazed by the time he had on his suit! "But wait," he said, "I haven't finished yet. They fitted us next with a long garment that came down to our ankles and then another cloth round here" (describing with exaggerated gestures a scarf wound several times

round the neck), " and then gloves. Now we really began to feel warm."

" It was not long before they put us to work. Oh, my friends, the English people work, work, WORK. They are people of work." (This impressed them greatly!) " They sent us here, they sent us there, they sent us everywhere, and everywhere we went, we told the people about the Church in Congo and we sent them your greetings." One of the outstanding thoughts that penetrated M. Koli's deliberations was the loving and friendly atmosphere which he met everywhere. The loving kindness shown to him during his visits impressed him very much and brought to him very forcibly the realization that in Christ we are all one. One, whatever the colour of our skin or whatever our land. He urged the people to remember this.

VISITS to churches all over the country revealed to him a sense of eagerness and sincerity, " on the whole, so lacking in our Congo church," he said. " The church is solid, the people give generously of themselves and of their money and pray so much for God's work everywhere," said M. Koli. " Our Congo church is weak in comparison and if we want to be strong, we must get up on our legs as the people in England are doing."

After a period of itineration, they returned to London for the Congress, and here his deliberations expanded into something almost too great for our folks to take in. He described the Albert Hall, as a place where thousands of people gathered. " There were people below, then more above, then more and more and more right to the top of the building so that we could hardly see them all."

During one session, all Congo representatives were asked to stand. "We thought we would be the only ones," said M. Koli, " but many people stood. These were missionaries retired and present." He was deeply impressed with the fact that, although missionaries retire from active service on the Field, their hearts are still in Congo and they never cease to remember the work in prayer and preaching. It was an unforgettable thrill for Koli as he met with missionaries past, present and future, mentioning, amidst purrs of satisfaction and joy, the names of many known to the people here. A thrill, too, to meet so many people from so many lands.

Then the final meeting at Arsenal Stadium and, most of all, the closing phase of this great experience as some 30,000 people joined hands to sing ' Blest be the tie that binds '. This symbol of inexplicable love, which was shed abroad in the hearts of so many people of so many lands, surely was a climax that would have far-reaching effects as one and the other returned to relate to his or her own people their experience of God's love for His people everywhere.

THE CHANGING PATTERN OF MEDICAL MISSIONS

(*continued from page* 41)

Christmas. A wonderful health talk boils down to boiled water—and many could not even afford the extra fuel for that. This is not a picture of India sixty years ago—it is India today. We at home enjoy all the amenities of civilization, a protected water-supply, sanitation, a national health service. Try to imagine life without any of these. The work in the hospitals may gradually be taken over by the people of the country—again there is a change in the pattern. Both hospital work and village work are needed. Christ spent much time in healing. All around Him there was that pressing need. There is still that pressing need. We cannot preach the Gospel of Love and not care for people in need. There is still the cry of the villages—a need that is not being met—a great unfinished task.

Bhiwani nurses wearing cardigans from " Wants " boxes and a little girl with a " Wants " box doll

Recently a member of a World Health Organization team in the Far East described the villages—it might have been India—and he said that the little that one small group was able to do was like tying a knot in a Persian carpet. Many are the untouched villages. It is said that a quarter of India's population has not yet even heard the Gospel—that is close on a hundred million people in India alone. The pattern changes, and we wait for someone to take up the thread and tie the next knot.

Erratum. The price of *The Growth of the World Church* by E. A. Payne, noticed in our January issue, is 6s. 6d.

Salute the Workmen

THE work of reconstructing, repairing and redecorating the Mission House at Gloucester Place is now complete. The three houses, 93, 95 and 97, have been conveniently linked together on all floor levels, rooms have been modified for office purposes, a new canteen has been provided in the basement, cloakrooms have been added, and the whole building attractively decorated, the Committee Room in contemporary manner.

The necessary work took much longer than was expected, largely due to the difficulty experienced by the contractors in securing an adequate supply of labour. Some of the workmen engaged were at the Mission House for nearly a year. It was decided therefore to give a party in their honour before they left, and to express to them the gratitude of the Society for the way in which they had done their work.

Just before Christmas the members of the Mission House staff, the workmen and the cleaners sat down to high tea in the new canteen. The Chairman of the B.M.S., Dr. H. R. Williamson, presided, and in an opening speech revealed himself as ever a missionary, for he not only related the work done to the larger purposes of the Kingdom of God, he also pleaded for thought concerning the essential message of Christmas. Other speeches were made by the architect, the builders' foreman, Rev. A. A. Wilson and Rev. J. B. Middlebrook. A very pleasant occasion closed with songs sung by Mr. Brian Gilbert.

Mr. Brian Gilbert entertains at the party

The Mission House, 93/97 Gloucester Place, London, W.1

AT Ntondo, Belgian Congo, they also had the idea of thanking the workmen engaged on the school building by holding a tea party. In one of the brand-new jade-tinted classrooms the workmen, in their best clothes, gathered with members of the school staff. There they were served with hot tea and freshly-baked corned-beef rolls. On the blackboards were boldly written the words: "Long live the school workmen!"

After listening to some of the latest Billy Graham choir gramophone records, the company heard speeches by Mabongo Daniel and Bola Paul, members of the school staff. Then Pastor Ngando Pierre, Bible in hand, spoke of the high purpose to which the new building was dedicated. He concluded with an appeal: You, our good workmen, who have built this school in order that our young people should hear the Gospel within its walls, and respond to Christ, do you know this Jesus for yourselves—this Jesus whose work has employed your hands so long?

YAKUSU CELEBRATES ITS JUBILEE

By Stanley G. Browne

On 6th October, 1895, a young Spurgeon's man (Harry White) was dumped by George Grenfell in a little forest clearing overlooking the Congo, some 1,250 miles from its mouth. The cannibal inhabitants eyed contemptuously the spare, fever-ridden frame of the intruder, and then ignored him with studied unhelpfulness. A solitary village urchin took pity on him and brought him spring water and firewood. He brought him also a welcome breath of friendliness, and the earnest that these needy and degraded people might eventually respond to kindness and the message of a Saviour's love.

On 6th October, 1955, a few yards from that old forest clearing, over two thousand people crowded into the Yakusu church to give thanks to God for the coming of the Gospel to these parts. The village urchin, now well stricken in years, was there: he gave a graphic account of those early days. On the platform, too, were two faithful souls baptized in 1904, and the son of our first pastor who, baptized in 1902, ran a straight race till the Lord called him home in 1937. Messages were read from many ex-Yakusu colleagues; greetings came by word of mouth from the doyen of our present five pastors, from neighbouring Missions, from Congo's chief Protestant chaplain. The Hospital Choir gave magnificent renderings of " The Glory of the Lord " and the Hallelujah Chorus.

This meeting was the climax of a series that had begun the previous Sunday, when a quiet and orderly congregation—the " crowd of yelling savages " of sixty years ago, and their children—gathered around the Lord's Table. The following days were occupied by sessions of the Church Council, and every afternoon Pastor Koli (known to many of you in England) gave of his best in a crowded church.

One by one, the physical links with the early days are going from us; but the resources of the unchanging God are available to those of succeeding generations who hear the call and catch the vision and go forth to serve Christ and His Church in the dark places of the earth.

PAKISTAN GUARANTEES RELIGIOUS FREEDOM

If the proposed constitution now under discussion by the Constituent Assembly is adopted, Pakistan will become an Islamic Republic.

There will be universal suffrage for those of sound mind over 21. The President, who must be over 40, and a Moslem, will hold office for five years and will have supreme command of the armed forces. English will continue as the official language for the next twenty years, after which the use of Urdu and Bengali will be considered.

Certain of the provisions relating to religion and morals are of special interest to us. It is laid down that no law shall be enacted which is repugnant to the Koran or Sumnah (holy laws). Gambling, prostitution, and the consumption of alcoholic drinks and intoxicants, except for medicinal purposes, will be prohibited and steps taken to enable Moslems to order their lives according to the Koran and the Sumnah.

Religious freedom is safeguarded. There will be no discrimination of any kind on the basis of race, religion, caste, sex or place of birth. All citizens will be equal before the law and no person will be deprived of life or liberty save in accordance with the law. All citizens will have the right to freedom of speech and expression and the right to assemble peacefully without arms and form associations and unions.

A BOOK FOR YOU

A book which can be commended without hesitation is *You Can Master Life*, by Dr. F. Townley Lord. It is written with his customary ease and charm for ordinary folk. In the first chapter he speaks of the message of the Bible in these terms: " What the Bible has to say is something encouraging, hopeful, optimistic." Encouraging, hopeful, optimistic—these words describe the whole tone of this book.

THE BOY WHO HELPED HARRY WHITE

When Grenfell left Harry White to start the mission at Yakusu 60 years ago, the people in the district were hostile and suspicious. Only one small Congo boy helped White.

That boy is now an elderly man, but he was on the platform when the Yakusu church celebrated its 60th anniversary. He is an expert on gardening.

Other men who knew White were also on the platform. One is the son of one of the first men to be baptized at Yakusu. The father was the first Yakusu pastor and the son is overseer of the upper river churches.

One aged man baptized by White lifted up his walking stick.

" Look," he exclaimed. " At the beginning, it was as if we could measure the size of the church with a stick. Now it is so great it is beyond measurement."

MISSIONARIES PRAY AND STUDY TOGETHER

A North India Missionary Retreat was held at the end of October in Mussoorie, where the quiet of the hostess's gardens provided a restful atmosphere.

Rev. E. L. Wenger, now of Serampore, led the morning devotional studies on 1 Thessalonians, stressing particularly the need for all to act with the love, gentleness and patience of a nursing mother toward new Christians and churches.

In the second session each day, Bishop Lesslie Newbigin's book, *The Household of God*, was studied, leading on to consideration of the nature of the Church and essential doctrines. In the final session each day, Mr. Wenger outlined the character of a lesser known apostle.

There were two memorable services—one of intercession and prayer for the churches, the other the Holy Communion Service at the close of the Retreat. The missionaries who attended left with a new sense of " oneness " in Christ and a clearer vision of God's will and purpose for them and their work.

Mrs. Gertrude Moorshead

By E. ANSTIE BOMPAS

EARLY on Sunday evening, 18th December, 1955, when in many churches the Christmas carols were being sung, Gertrude Moorshead passed into the presence of her Lord.

We had come to think of her as an integral part of the medical work of the B.M.S., but for the first twenty-five years her relationship to the Medical Missions Auxiliary was as the wife of Dr. R. Fletcher Moorshead. The hospitality so generously given, first at Tulse Hill and later at Sutton, is a treasured memory of many a missionary, and others, too. Every medical missionary was a personal friend who knew that his joys, and problems, too, would be fully shared by the two whose lives were dedicated to the M.M.A.

Mrs. Gertrude Moorshead

In 1919 the postponed medical deputation of Dr. Moorshead and Dr. Ingle to China took place, and they acknowledged the contribution that Mrs. Moorshead made to the success of the tour through her careful planning and the inspiration of her inquiring mind. Mrs. Moorshead was already an advocate for Medical Missions, but after her visit to China she was able to make others see the things that she had seen, and her story created fresh interest amongst the churches at home.

Though the twenty-five years of married life were crowded with administrative and secretarial service for the M.M.A., their visits to the churches were a means of spiritual inspiration.

To this they added their own contribution to medical mission work; and a long story could be told of their work at the Endell Street Mission, where many received medical help and heard of a Saviour's love. Their united life was transfused by a wonderful joy, and to this Mrs. Moorshead made a great contribution. Her sense of humour so often broke in like a ray of sunshine suddenly breaking through the clouds. In the villages of the Highlands where they spent so many holidays they were loved by all.

WHEN the home-call came to Dr. Moorshead in December, 1934, the one who had so perfectly shared his life and labours for his Lord and Saviour was called to walk a lonely path.

It was then we discovered the secret that had made those twenty-five years so complete, and made the twenty-one remaining years of her life possible. Till then they had kept secret the resolutions they framed when they entered their first home. Those resolutions revealed the extent to which their lives were lived in fellowship with God.

The little prayer book the doctor left, with its various lists of " names to be prayed for " made one cease to wonder why their friendship was so helpful and their ministry so fruitful.

It was at this time that the Society wisely invited Mrs. Moorshead to become a member of the Home Secretary's circle of colleagues, with responsibility for the Home Advocacy of its Medical Work. No task could have been more sacred for her and to it she gave herself with a devotion that is known to all.

There followed an invitation from India to visit Udayagiri for the formal opening of the " Moorshead Memorial Hospital ". Her visit was a joy beyond words to her and an inspiration to the missionaries and workers. When she returned home her story wrote the name of Udayagiri upon thousands of hearts.

Her enthusiasm was contagious and under her leadership the support for medical missions reached record figures. Her home continued to be the centre of hospitality and friendship, and the Endell Street Mission to receive her service of love.

After her retirement from the Mission House, she gave increased time and thought and leadership to the Nurses' Christian Movement. The London Baptist Missionary Union remembers with gratitude the year she was its President. She was a member of the Baptist Union Council, the Free Church Federal Council, and the Women's World Day of Prayer Committee.

Fellowship in Prayer

(Based on the Prayer Calendar)

March 4–10.—BELGIAN CONGO, LÉOPOLDVILLE.—Here the Society has its administrative headquarters for the Congo field, and here are the Hostel, Printing Works and Bookshop of the Congo Protestant Council. In the African section of the city are three churches, and there are opportunities for work and witness among Europeans. Pray for our missionaries and for the pastors and deacons of the churches.

March 11–17.—MISSIONARY EDUCATION AT HOME.—Our prayers are requested for all students in Missionary Training Colleges (especially Carey Hall and St. Andrew's College in Birmingham) and in Baptist Theological Colleges in Britain, and for those who teach in them. Remember, too, the work of the Home Preparation Union, and other tutorial agencies. Pray for all overseas students studying in Britain.

March 18–24.—CO-OPERATIVE MISSIONARY AGENCIES.—Remember this week the work of The International Missionary Council, The Conference of Missionary Societies in Great Britain and Ireland, The National Christian Councils of China, Malaya, India, Pakistan and Ceylon, The Congo Protestant Council, The Evangelical Alliance of Angola, The Asia Christian Colleges Association and the Protestant Missionary Headquarters in Brussels and Lisbon.

March 25–31.—CO-OPERATIVE WORK IN CONGO.—The subjects this week are the *Ecole de Pasteurs et d'Instituteurs* and the *Institut Médicale Evangélique* at Kimpese in the Lower Congo Region. Pray for both students and members of staff. Remember also the *Librairie Evangélique au Congo* (LECO) with the Bible depot and bookshops, and printing and publishing centre in Léopoldville, and the Swedish missionaries at the port of Matadi, who are so generous in their hospitality to our own missionaries.

MISSIONARY RECORD

Arrivals

3rd January, Miss E. W. Taylor, from Calcutta.
4th January, Dr. and Mrs. M. C. Spencer and child, from Yakusu.
6th January, Mr. and Mrs. L. L. Collis and child, from Upoto-Pimu.
20th January, Rev. J. C. Garside, from Bolobo.

Departures

12th January, Miss E. G. Handley, for Léopoldville.
20th January, Miss J. Sargent, for Udayagiri.

Deaths

10th December, in London, Miss M. B. Whittaker, India Mission, 1900–1927.
18th December, at Sutton, Mrs. Gertrude Moorshead, Hon. Member of General Committee and Secretary for Medical Work at Home from 1935–1947.
28th December, at Orpington, Mrs. A. G. Castleton (widow of Rev. A. G. Castleton), China Mission, 1906–1934.

ACKNOWLEDGMENTS

(To 17th January, 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., 10s.; Anon., £3; "In His Name," £2; Anon., £1; G. R., 10s.

Moorshead Memorial Hospital (In memory of Mrs. G. Moorshead): Anon., 10s.; Anon., 10s.; Miss I. F. Mayes, 2s. 6d.

Women's Fund: A. S. C., £2.

Cover Picture: The ferry across the Chi Chiang River, South Szechuan, China

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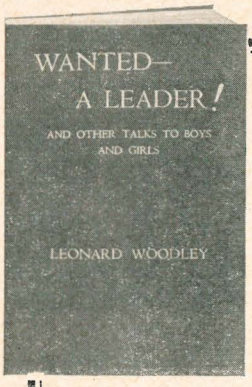

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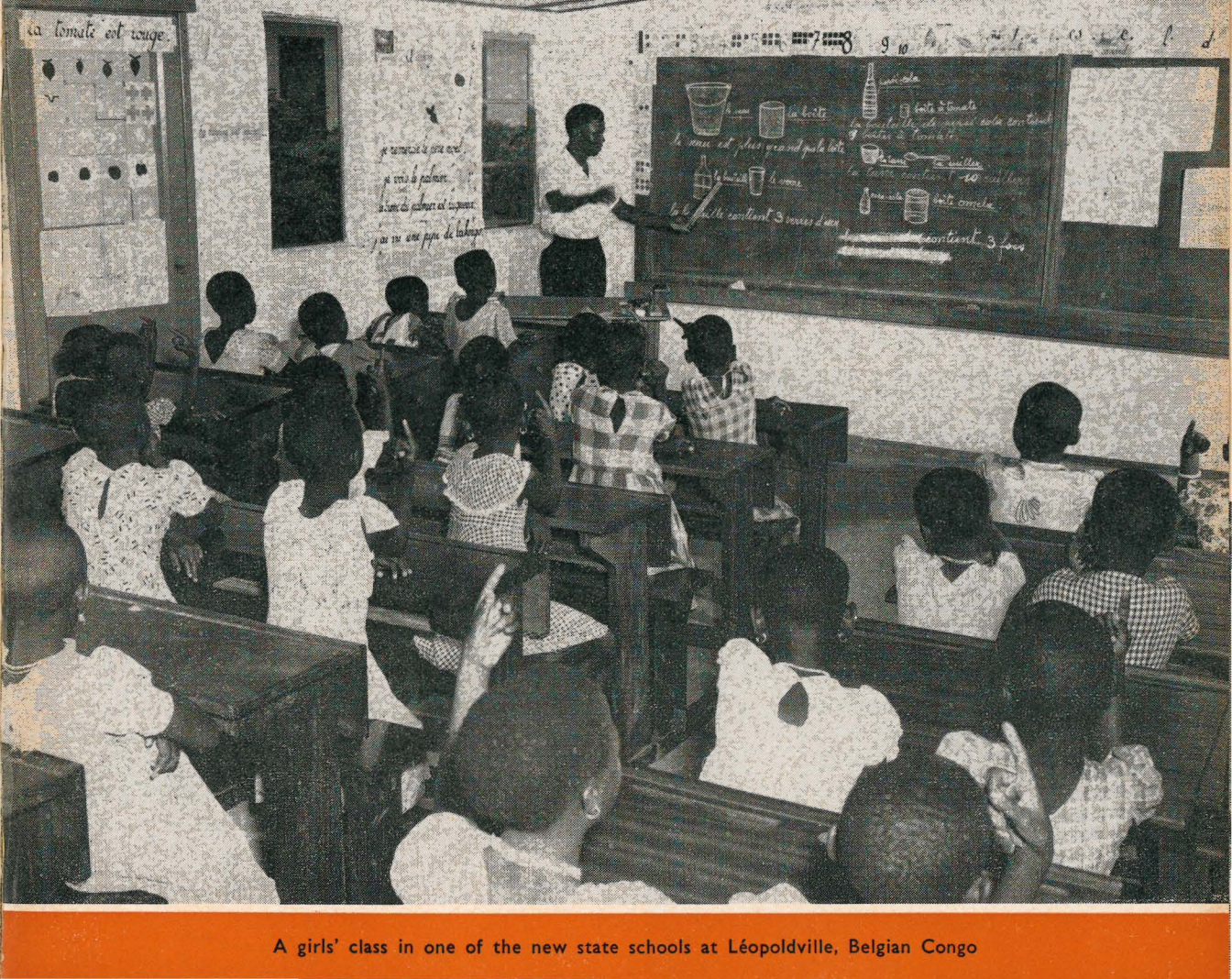
OF THE BAPTIST MISSIONARY SOCIETY



A girls' class in one of the new state schools at Léopoldville, Belgian Congo

MISSIONARY JOURNEYS IN BRAZIL

IN the last three months of 1955, Mr. and Mrs. Elder, our missionaries in Brazil, made three visits to various parts of the country.

Their first was to the Beira Mar district on the east coast. This was the part of Brazil where Europeans first settled. Several of the towns are old and rather sleepy, and the people, who are poor, suffer from malnutrition and lack of medical treatment. A Latvian Baptist minister who is supported partly by the Latvian Convention of Brazil, partly by one small church, and partly by the Paraná Brazilian Convention, is doing a wonderful work there.

The first week of meetings was spent in one of these old ports, where Mr. and Mrs. Elder had been invited by the local pastor. His church can pay him no salary, so he has to teach in the local High and Normal Schools.

At 5 o'clock Mrs. Elder held well-attended children's meetings, followed by large evening gatherings. Twice, Mr. and Mrs. Elder gave talks to the High School and Normal School students about their work in China, followed by good question periods. These meetings served a very useful purpose, as the schools boards are generally predominantly Roman Catholic, and it is helpful to let their members, who usually have false ideas about Protestants, see that they are normal people of varied cultural interests.

THE second part of the visit was to the port of Paranaguá, the largest city in the district. Here, the meetings took place in a very pleasant Baptist church with a real atmosphere of worship. Children's meetings were held an hour before the adults', as the children live so far away that they could not come without their parents. This resulted in good attendances all round.

After a brief return to Ponta Grossa, their base, for special meetings at the beginning of November, Mr. and Mrs. Elder went on to the Bible Training Institute at Curitiba for ten days. The Director had asked them to take a week's classes on two subjects which the students needed, so Mr. Elder took pastoral theology and Mrs. Elder music, in which she concentrated mainly on congregational singing. The students have Bible classes in the mornings, work for their living in the afternoons, for some of them are married men with families, and attend High School classes at night. The students felt that they would like to have similar courses for a month each term!

During the same week, a series of evening meetings were held in one of the newer churches in the town.

AFTER this, Mr. and Mrs. Elder went on to the south-west district previously visited as recorded in last September's *Missionary Herald*. The Latvian-speaking minister at Vargem Bonita finds himself at a disadvantage now that the church is beginning to attract Brazilians, so he had asked the missionaries to take some meetings. In the whole area within a 300-mile radius of Vargem Bonita, there are only three other Baptist churches, so the task ahead of each is tremendous.

After Mr. and Mrs. Elder's last visit, the Latvian cause had linked up with the Brazilian Baptists, and the Richmond Board had helped them to buy a little wooden house. This had been turned into a meeting-hall by pulling down one of the inner walls, and as many as one hundred people packed into it for some of the evening meetings, with fifty more outside the doors, all summoned from their farms in the forest by records and announcements over the car loud-speaker.

Vargem Bonita is not much more than a few wooden shacks along each side of a rough track through the forest. Mr. and Mrs. Elder were to stay at the Pastor's house, in the room which was formerly the meeting-room, with its portrait of Spurgeon. However, they were unable to go there till the second day, as there was a fire in the forest near the house, and for the same reason, the Pastor was unable to come to the first evening meeting, as he had to stay and keep watch over his house.

Some new buyers had started the fire to clear their land for planting, and days afterwards it still kept appearing in new spots, and had reached the Pastor's trees, shrivelled his vegetable garden and destroyed some of his wheat. On their way back to Ponta Grossa, Mr. and Mrs. Elder passed through two storms, and hoped that the rain would also fall in Vargem Bonita and help to control the fire.

(Continued on page 52)

ABORIGINAL CHURCH SHOWS STEADFASTNESS AND INITIATIVE

Rangpur district is cut into two unequal portions by the Tista flowing south-east towards its confluence with the Jamuna. The smaller area to the north-east is in the hands of the American Church of God Mission. The B.M.S. is theoretically responsible for the rest of the area. Our work mainly lies at present among the aboriginal tribes of the Uraons and Santals.

By J. O. WILDE

AMONG the Uraons there are three centres, each with a church and pastor. Two other outposts, numbering only a handful of Christians, lie rather isolated from these centres and are consequently a problem to us, especially as they are in the vicinity of aggressive Roman Catholic work. Each of the three centres has its own primary school, the largest being staffed by three teachers.

They are a happy people, expert hunters with spear and bow, fond of music and their own particular style of dancing. I well remember the thrill I got when I first heard a large congregation of them singing hymns set to their pentatonic tunes, which they pitch unbelievably high!

Some of their tribal customs and practices which, judged by the New Testament, are censurable have been hard to uproot. We still hear of the weaker brethren quietly indulging in rice-beer, and many years of effort have been unsuccessful in turning the tide of opinion against taking a bride-price at weddings. For all this, there are encouraging signs.

In the past few years the largest of these Uraon churches, Baldipukur, has been displaying a steadfastness and initiative in its own affairs which has been good to see. Though the church and school are situated cheek by jowl with a new Catholic centre, not one of our own people has so far "gone over". They will buy their powdered milk and second-hand clothes, but no more!

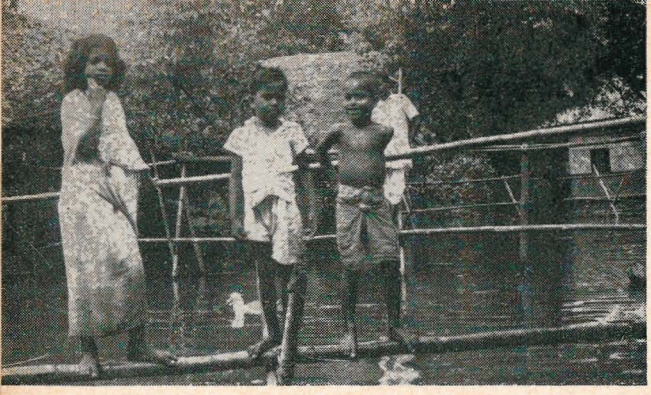
A FEW months ago groups of the older men began visiting two other Uraon villages from which they had received calls for preachers. One of these villages is fourteen miles from Baldipukur. From that time parties of two or three have regularly walked to this village at week-ends to preach, and, incidentally, have helped the village to start a new school, for which they provided the teacher. As a result at least three men have signified their resolution to become Christians.

I heard only a few days ago that the Roman Catholics have begun "prospecting" in this village, too. They will doubtless offer those whose minds are still undecided the three things that so appeal to these isolated non-Christian tribal groups: education, a measure of relief in these hard times, and a spokesman (in the form of a European sahib), who will represent them to local officials in this land where they are very conscious of their minority status. An offer of this kind would be hard to resist.

We ourselves have given a measure of relief in this village: how can one resist doing so when one sees what the bad harvests of the past two years, and economic conditions generally, have reduced them to? But one feels that to give relief generously at a time when men are making the most important decision of their lives is a dangerous thing. We might find later that they decided to become Christians from altogether wrong motives. So the present situation calls for redoubled efforts in teaching and preaching to help the undecided to see where their real blessing lies.

There is a variety of activity going on among the Uraons beside this preaching. One church has

Indian women washing in the river. At this place baptisms take place



Children in East Pakistan near their flooded home

opened its own shop to increase church and, I hope, local Union funds. In another village our worker is starting adult literacy classes, and is anxiously awaiting the completion of the whole Bible in Uraon. A group of young people are rehearsing their own version of *The Pilgrim's Progress*, which they have already been invited to perform in all the other Uraon villages.

THE work among the Santals in the south-west corner of the district, where we have three churches and a branch church, is still young and growing. The monthly programmes for itinerating and weekly services are arranged entirely by the local people, who also care for a group of Uraon Christians not far away. An ogre has recently reared its head, however, in the shape of government industrialization. This entire Santal work falls into an area under requisition for the construction of a 6,000 acre sugar mill and farm. The uncertainty of the scheme of requisition, absence of any arrangement for compensation, and friction between officials and local cultivators have all brought great distress to the area.

We ourselves have no idea what the future holds for these Christian folk. Perhaps the most they can hope for is to be able to keep their homes and church buildings. But the majority will certainly lose their old independence and become wage-earners in this huge scheme. The event may prove to be for their good, but the present time is nevertheless a trying one.

We still have hopes of further advance in this area. The Banihara church members frequently visit their non-Christian neighbours in the hope of persuading them that their rice-beer stands between them and eternal life. The local evangelists have received calls from new villages in the area, and it is hoped that this dry season will see further advance here.

While passing through this district one evening we heard the sound of a gong from a distance. I was informed that this was the time for evening worship of a tiny group of Lutheran Christians who have almost no connection now with other Christians of their own persuasion, but who faithfully carry on their own worship. Our evangelist has been invited to visit them, too. We recently had news of a Muslim inquirer being instructed by our local Santali pastor.

Hindus dancing in an Indian village

MISSIONARY JOURNEYS IN BRAZIL

(Continued from page 50)

GOING on to Marmeleiro, Mr. and Mrs. Elder once again held a meeting in the dance-hall, using the loud-speaker to relay the message all over the town. Two families there asked for a regular Sunday school, which a Latvian girl from Vargem Bonita is going to take. The awakened interest of the people of Vargem Bonita is also shown by their willingness to pay half the cost of a Brazilian evangelist for their district if the State Convention can help with the rest and find a suitable person.

This new zeal is an answer to prayer and a sign that the Holy Spirit is working in their hearts. Mr. Elder has already found a student from the Seminary at Rio who is ready to help in Paraná during his vacation. So the pioneer work continues. Our two missionaries are gaining valuable information which will help the Society when in November it has to consider whether or not to carry on work in this area.

CHURCH ADAPTS HINDU FESTIVAL OF LIGHTS

The Church in India is taking over a custom from the Hindu Festival of Lights.

This Hindu festival is a jolly occasion. Houses are lit up with tiny oil lamps placed round the roofs. There is also much exploding of fireworks.

In some areas, the Church keeps a Christian Home Festival. Then, all the Christian homes in a community are lit up with little lamps while all the others are in darkness.

But the custom is not yet universal among Indian Christians. There is much discussion about it.

The Indian Church is often in difficulty about the customs of the country. Some are good and worthy of being preserved while others are bad or superstitious. And, of course, there are borderline cases.

When the Home Festival is celebrated by hanging lamps around the houses, the custom is used as a reminder that a Christian home should be a centre of light.

HOME AND FAMILY

In Malaya last October the Christian churches in many centres organized a Home and Family Week. Rev. James Sutton at Kuala Lumpur was responsible for the preparation and publishing of suitable literature. He arranged for a group to write articles for a booklet which was published in English and Chinese. A leaflet putting the case in a more popular way was issued for free and widespread distribution. Then an illustrated booklet on Christian families doing things together was produced in English and Tamil. This was followed by a film strip in three languages, a script for a radio programme and a play written by Mrs. Sutton. (See illustrations on page 62.)

THE JOY OF CHRISTMAS IN A TROPICAL STORM

Christmas Day was intensely hot at Yakusu, Belgian Congo. In the early afternoon, a black pall was seen over the river a little way upstream. That explained the heat. A storm was on its way.

Miss Amy Bean, one of the Yakusu missionaries, had recently started going week by week to nearby villages to conduct services. On Christmas Day, she was due at an upstream village, under the black pall. She set out with three Yakusu girls, but wondered if they should turn back. When she consulted the girls, they said they were willing to take the risk. So, on they went.

They crossed the deep Lotata, a stream flowing into the Congo, by canoe. There was a climb up a slippery bank at the far side. Then came a tramp through long grass to the village of Yaugunda.

The wind began to rise, shaking the grass and trees in an eerie way. The sky was darkening rapidly. And Yaugunda was silent, with nearly everybody indoors, when Miss Bean and the girls arrived.

Already, part of the church roof had been blown off. But Miss Bean decided to hold a service. She and the girls went round the village calling the people together. Many responded.

They gathered under the part of the church's leaf-thatch roof which remained. They were not dressed in their best clothes because they had not expected the service to be held. But they soon drowned the blustering of the storm with their singing of carols.

"Rather far from an ideal Christmas service, perhaps," writes Miss Bean. "But, as I compared the situation with beautiful Christmas services I had enjoyed, I realized that we, in our little hut, had come nearer to the first Christmas.

"As the service continued and the storm outside grew fiercer, it was as if we were drawn closer together, not in fear, but in recognition that, despite the darkness, we shared the common knowledge of a Light that had come. Instead of the tumult, we knew the coming of the Prince of Peace".

With the help of a flannelgraph, Miss Bean told the Christmas story. In spite of the storm, the congregation followed it intently. And the service ended with the singing of "Brightest and Best".

After the service, Miss Bean and the girls had to wait some time for the storm to abate. Finally, they walked back to the Lotata along a path which had become a stream of mud. When the canoe put them back at Yakusu, they were wet, dirty—and very happy.

NEW SCHOOL BUILT IN NICK OF TIME

At Ntondo, Belgian Congo, they are very proud of their fine new school building. No longer are they ashamed to show visitors round for it compares quite favourably with modern buildings in this country. It is fortunate that the school is so well housed, for now, just fifteen miles away, at Bikoso, a new state non-denominational school with a six-year course has been established. Had there not been a new school at Ntondo, the scholars there might well have gone off to Bikoso.

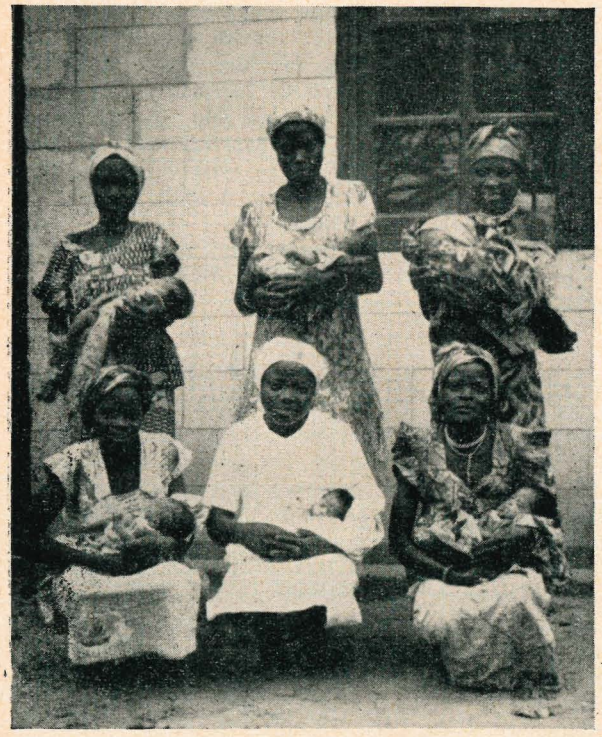
Our missionaries, in co-operation with the head-teacher and staff, are supervising the religious instruction in the state school. Work there is not easy, for the school has been filled in part with doubtful characters, adult boys, and older scholars rejected by the Ntondo school.

CHRISTIAN WOMEN IN AFRICA FACE ACUTE MORAL PROBLEMS

By MAY B. CARBERY

IN a culture where marriage and childbearing are of supreme importance, our African Christian women are on their conversion immediately faced with a grave moral problem. From time immemorial the single or barren woman has been a creature of no importance—indeed, she is an object of open ridicule, and her life is miserable and lonely. The woman belongs to her family, and so a marriage is arranged which must be advantageous to the family as a whole. Unless the family is Christian and quite unusually firm in its convictions, she will have no voice in the matter, her own chief concern being that her husband should be a healthy man who will give her many children.

African children are loved for their own sake, but they are also a very important part of the economic system. Where primitive agriculture, hunting and fishing are the only means of existence, the children early take their place beside their parents in these pursuits. Girls are welcomed, since they are the agriculturists, and a mother will often say of her latest baby girl, "Thank God, another hoe." The woman who is one of two or more wives is in an advantageous position: the family farm will be large, the workers many, food plenteous, and her own labours correspondingly lighter.



Mothers and babies in Angola

Imagine then, the acuteness of the moral problem facing the young Church in some districts where there is a large group of unmarried women in the population of the village due to the migration of men to the larger centres of trade and industry. Attracted by the possibility of earning regular wages, and by the power of money to purchase the exciting things displayed in the stores, men go in their hundreds to the big towns and cities. In the hinterland this leaves its tragic problems. Young girls are deprived of all hope of an honourable marriage, and wives are deserted by their husbands, years sometimes elapsing with no message to cheer them. What are they to do?

THE practical solution to this state of affairs is, of course, polygamy, which gives the woman social standing and security with the fulfilment of her natural desires. The Christian Church, however, has said no to polygamy, and in its African setting has consistently refused to lower its standards or to make concessions to the local situation. So it comes about that many an African Christian woman, caught in this heartbreaking situation, which is not of her own making, drifts into polygamy in sheer despair; or having resolved to live a single life until able to marry a Christian man, is tempted into prostitution during the often long and difficult interval.

Missionaries suffer many heartbreaks over these women. There are so many worse sins than those of the flesh, yet can the Church countenance these things? With a people so childlike any closing of the eye would most certainly result in a relaxing of moral standards in all directions. Neither we nor the Church can condemn. Yet when the last defence is down and the battle lost it is sometimes only the firm parental hand of the Church that can lead the Christian back through repentance to restoration and renewal of faith and hope.

IN this situation the Church is at work, and every woman missionary is deeply concerned that by the presentation of the threefold Gospel, her African sister should be raised up into the New Life that is in Christ Jesus. How wonderfully she responds to this Gospel is the great incentive that drives the missionary back again and again to the task.

By the preaching of the word this woman whose life has hitherto been determined for her, is convinced that she is of supreme importance as a person in her own right. She is important to God, and she is important to His Church. See the dawning of wonder and delight as she realizes the truth that "He loved *me* and gave Himself for *me*". Convince this woman now that *she* has a message, a vocation, a purpose in her own individual life and within the local church, and there is none more zealous in the cause. The power of the Gospel over the individual life is incalculable, and it is from such as these that the great and courageous women of the African church have sprung.

TEACHING also plays its part—wherever the B.M.S. is at work there are boarding schools and training institutes. Here the growing girls and the maturer women are taught to see the establishment of a Christian home and the raising of a Christian family as a vocation which demands all their energies and talents. If the woman can see her own little home environment in the exciting perspective of a "base" from which to conduct operations against the "enemy" she will not be prone to dissatisfaction, but find her spiritual fulfilment where otherwise would lie her deepest frustration.

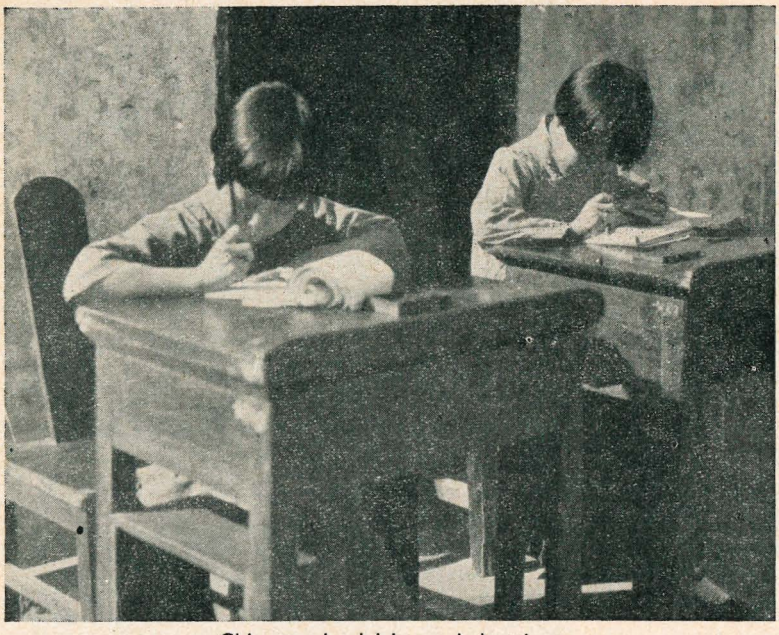
Such women are building up all over Congo the kind of Christian environment in which their children may develop with greater freedom than their parents knew, for education is not the end but the beginning. The well trained girl, as she leaves the mission school, will know how to keep her home clean and her children free from diseases of dirt and ignorance. She will understand enough about diet and child care to prevent many childish ailments, and recognizing the importance of early symptoms will seek medical aid when necessary.

Her education, simple but relevant to her needs, has opened her mind and developed within her a judgment and poise lacking in her village sisters. She can take a prayer meeting or conduct a class for the women inquirers. She knows the importance of Sunday school and the habit of daily family worship, and can use her influence there. If her husband is the village teacher-evangelist she may conduct the services if for any reason he is absent from duty. Finding her knowledge and reliability "a very present help in time of trouble", her simple sisters turn to her, and in her see the reflection of her Master, and are led by her into His presence.

Happy schoolgirls in Belgian Congo

HEALING, of course, has its part to play in this scheme. Can it ever be given too great a place in our policy? People will come for healing when they will come for no other reason, and then it is that they see the love of God working through the hands of His servants. Many of our finest Christian women are finding their vocation in the medical service. They may come at first with a very vague idea of service, or perhaps quite frankly to escape a polygamous alliance and await a Christian marriage. Yet somehow, working together with others, African and European, whose lives are wholly given to service, they too catch the vision, and are drawn within the circle of those who are called. The family or clan is all-important

(Continued on page 59)



Chinese schoolgirls are industrious

BRICKS PASSED FROM HAND TO HAND

It was hard, wet and seven pounds in weight. But brick after brick had to be passed along from the stack to the wall. In the bright sunlight, the line of mingled men and women passing bricks was such an unusual sight that a crowd of people stood on the road watching and learning what was going on, and afterwards they commented on the healthy activity of the Christians.

A Committee of the S.C.M. had decided to hold its first Work Camp in Bihar, and for four days the efforts of fifty University students from four continents were lavished on the unfinished church boundary wall at Gaya. Members of the local congregation, aged from five to sixty years, joined the students.

A smiling lady from Bhagalpur seemed most adept at drawing water from the well, the man from Serampore was first seen standing in a pool of mud, and tiny beads of perspiration stood out on most of the faces.

Two or three expert masons guided youthful energy. All worked with unbounded enthusiasm and there was a happy completeness. During afternoons, evenings, and sometimes even at night, there were lectures, study and entertainment. Lectures and discussions took place in a nearby hostel where the men had rooms, and where all meals were served. Prayers were held in the hostel, the Union Church, and in the house of one of the missionaries, where six young ladies slept.

One outcome of the Camp was that a lad was baptized at Patna shortly afterwards.

Ceylon Buddhists send Missionaries to Germany

The Buddhists in Ceylon are actively engaged in preparing for a Buddhist mission to Germany. In January four of their *Chikkus* went to Rangoon in order to gain support there for the venture. A public meeting, with the Prime Minister of Burma (U Nu) in the chair, was held to appeal to the Burmese public for funds.

China Bible Ho

A SINGLE sheet from a Shanghai church magazine has recently been received in Hong Kong. It has on it an article entitled "The New Life of the China Bible House".

The writer comments, as usual, by stating that Bible Society work was previously carried on in China as a cover for espionage work, with Ralph Mortensen as chief culprit. He then goes on to say that Li Pei-en (Dr. Baen Li) was appointed by the missionaries because he was sympathetic to their point of view and attempted to undermine the real work which Bible Societies are intended to carry out.

A new committee has been formed to manage the affairs of China Bible House, composed of various church leaders such as Bishop Mao Ke-chung (Episcopal), H. H. Tsui (Church of Christ in China Secretary) and Kiang Wen-han (Y.M.C.A. Secretary). It was decided by this commitee that in 1955 a certain number of Bibles should be published, and that this activity should be continued in order to meet the demands of Christians.

The writer ends by saying that from now on China Bible House will be a genuine publisher and distributor of the Scriptures, publish-

BIBLE CLASS BOYS N

In the Bible Class conducted on Sundays at Ntondo by Mrs. Burton the boys are taking more part in the meetings. Not only do they take responsibility for the choosing of hymns, leading in prayer and reading the Scriptures, they also learn how to use the flannelgraph method of teaching.

At present they are busy drawing, colouring and cutting out Bible characters to make flannel-

ıuse prints again

ing without note or comment, and no more a tool of imperialistic aggression. It would seem from this report that publishing had virtually come to a standstill, but that an attempt is being made to print once again.

FROM other sources it appears that the Bible House at 58 Hong Kong Road, Shanghai, is open and is kept in good repair. Dr. Baen Li is believed to be alive, but held somewhere.

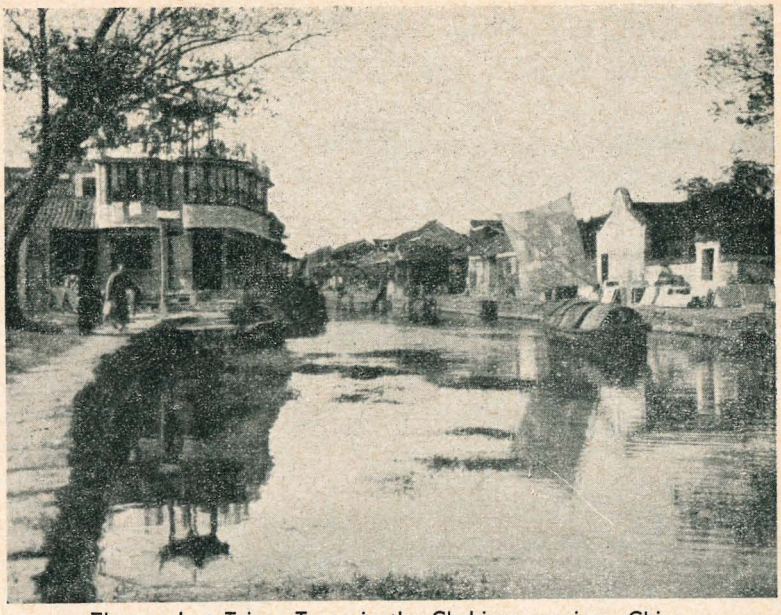
Li Jui, the retired business man who is working on a new translation of the Old Testament from the Hebrew to the Chinese, has four secretaries helping him with the project, one of them being Z. K. Zia, formerly literary editor of the Christian Literature Society. Mr. Zia has refused to work with the present "Three-Self" management of the C.L.S., and has preferred to take instead the smaller salary which Mr. Li was able to pay him.

Li Jui has just completed his rough draft, working from the Hebrew, and now these secretaries are polishing it into good Chinese. Mr. Mortensen comments, "Whether his philological background has been adequate for the task only the finished product will reveal."

ıAKE TEACHING AIDS

graph material of their own, a useful skill to acquire.

In addition they have lots of Bible quizzes. A healthy spirit of rivalry in goodness is fostered by novel wall charts in which each boy is represented as climbing up a palm tree. He progresses towards the top in stages related to points gained for good attendance, correct answers to questions, satisfactory work, and so on.



The canal at Tsiang Tseng in the Chekiang province, China

INQUIRERS FOUND IN UNVISITED VILLAGES

Hundreds of villages are scattered over the 500 square miles served by the mission station at Palwal in Northern India. But only about 18 can be visited regularly.

The Palwal mission station is an extensive community, but it lacks the personnel, money and time for more village work.

Yet the Faith is spreading even in the unvisited villages. The district missionary reported recently that there are inquirers in one or two of them and that in one a whole family desires baptism.

No other Christian mission operates in the territory, but the influence of the Palwal station spreads far and wide.

From one end of the station to the other is a good half mile.

In one compound is the men's hospital which can accommodate 50 patients in surgical, medical and isolation wards. There is one private ward, a dispensary and an out-patients' department. X-ray plant will be installed this year.

In another compound stands the women's hospital with 91 beds and cots. There are medical, surgical, isolation, maternity and private wards.

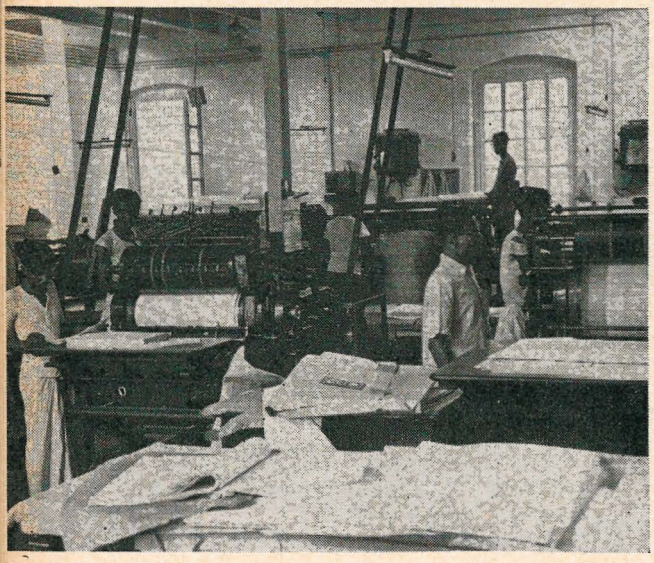
Outside the compounds are the church, houses for doctors and senior nurses and fields in which a variety of crops are grown.

The school is really a small village with missionaries' houses, children's houses, school buildings and a chapel.

These people give generously

Encouraging news comes from the East Queen Street Church, Kingston, Jamaica. The members recently decided to increase the church's monthly contribution to the Central Fund from £37 to £40; thus becoming the first church to pay into the fund more than it draws out. In 1955 the church more than doubled its contribution to the Jamaica Baptist Missionary Society. Weekly offerings now average about £35.

THE BAPTIST MISSION PRESS, CALCUTTA, CONTINUES TO PRINT THE SCRIPTURES AND TO PREACH THROUGH THE PRINTED WORD



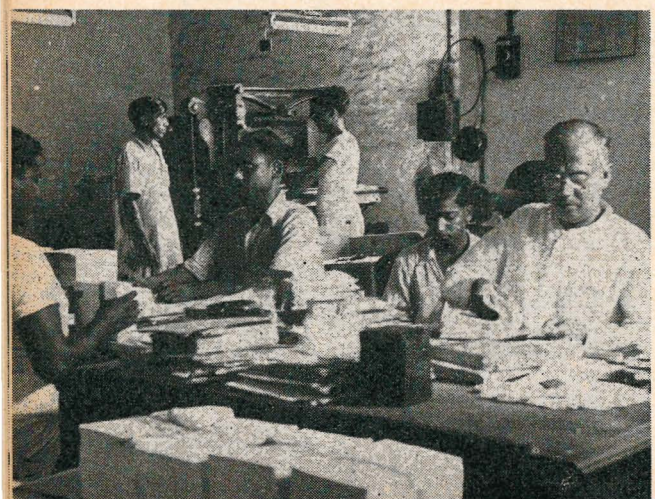
A scene in the printing works

FROM the Baptist Mission Press, Calcutta, we have received encouraging news of the work which is being done by Mr. N. Ellis and his helpers. The Press co-operates closely with Protestant Missions in India and Pakistan, one of the most important branches of the work being the production of Bibles and Scripture portions for the British and Foreign Bible Society.

At present, the Press has on hand the largest amount of work for the Bible Society since the beginning of the century, including the production of the Gurmukhi Bible, the Hindi Bible (on the revision of which one of the Indian B.W.A. representatives, Rev. Y. D. Tiwari, has been working for some years), the Oriya New Testament, and separate Gospels and portions in these languages and in Tibetan and Santali. In addition, Mr. Ellis expected to have details of a big new undertaking for the Bible Society within a short time.

This amount of work means that much larger reserves of type are needed than previously, as so many more pages have to be kept standing than is normally the case. The Hindi type, in particular, is being used to a much greater extent, but there is still a heavy demand for printing in English.

The binding department



IN addition to the work being done for the Bible Society, the Press continues to produce the I.S.S.U. Lessons in Bengali and to print for the Christian Tract and Book Society. It acts, too, as printers and distributing agents for the newly-formed Bengali Theological Literature Committee on which it is represented, for a dozen Missions over a wide area, and for the Scripture Gift Mission, whose work is increasing as more languages are brought in.

For the National Christian Council, the Baptist Mission Press edits, prints and distributes *Service*, a magazine for printers. This has a wide circulation outside India, and its sphere of influence has recently spread to several more countries, including thirty addresses in Africa, at the request of Edinburgh House. The printed word is certainly one of the modern ways of reaching "all nations".

ONE of the ways in which the Press contacts the people living in the city is through its Reading Room. This was formerly known as the Bookshop, and in some ways it carries on the same work, but now has a wider appeal to those who do not at first intend to buy. The change has been popular, and is felt to be well worth while. The windows are lighted at night for the Gospel message, the Bible window attracts attention, and over two hundred people call on the evangelist, Rev. Peter Sirkar, each month, with their questions and problems.

In spite of only a slight increase in sales figures, Mr. Ellis feels that progress in the distribution of Christian literature has been kept up. The parti-

tion of India and Pakistan still causes difficulty in the distribution of Indian language literature, because of exchange and customs problems, and local Christian literature agencies are increasing their productions only very slowly. However, over 5,500 more books were sold in a year than previously, and the most striking feature was the number of pictures sent out—11,800.

A successful publicity campaign probably helped to account for their popularity in the first place, but the demand still shows no sign of decreasing, and the Press has just ordered 1,000 copies of four new pictures. A new venture which proved popular was the production of Christmas cards; over four thousand were sold, mainly to missionaries.

The popularity of these new developments shows that the interest of the people of Calcutta is being awakened. The Reading Room is meeting a real need by providing a place where they may not only buy Christian literature, but also read it and have their questions answered.

The reading room

CHRISTIAN WOMEN IN AFRICA

(Continued from page 55)

in Congo, and although within that group each member is bound to help the others in any kind of trouble, the stranger cannot, and does not expect help or consideration. The stranger may die at the gate, and his neighbours do not help him because he is not of their clan. Not hate, but indifference, this, and fear too, for if misguided aid is proffered and the recipient dies, then the helper may be accused of murder or witchcraft.

Many a patient, then, is exercised in her mind. The white people may be expected to have queer ideas, and everyone knows they worship a strange God, but why does the African nurse so cheerfully undertake the most menial tasks, and patiently work for her recovery? The answer may be given in simple words, but takes us back to the heart of the Gospel, and to the Master Himself: "Because the Love of God is shed abroad in our hearts by the Holy Ghost which is given unto us".

It is as the women find an expression for their faith in service that they begin to surmount the problems whose causes they cannot control. Will you not pray regularly for some aspect of this missionary enterprise?

ANNUAL ASSEMBLY 1956 MISSIONARY MEETINGS

Monday, 30th April:

11 a.m. Introductory Prayer Meeting, Bloomsbury Central Church. Conducted by Dr. W. S. Flowers.

Tuesday, 1st May:

1.30 p.m. Women's Meeting, Bloomsbury Central Church.
Chairman: Miss D. A. Porteous, M.B.E.
Report: Miss M. B. Carbery.
Speaker: Mrs. Keith Tucker.

2.45 p.m. Annual Members' Meeting, Bloomsbury Central Church.

4.45 p.m. Medical Tea, Westminster Chapel, Buckingham Gate.

Wednesday, 2nd May:

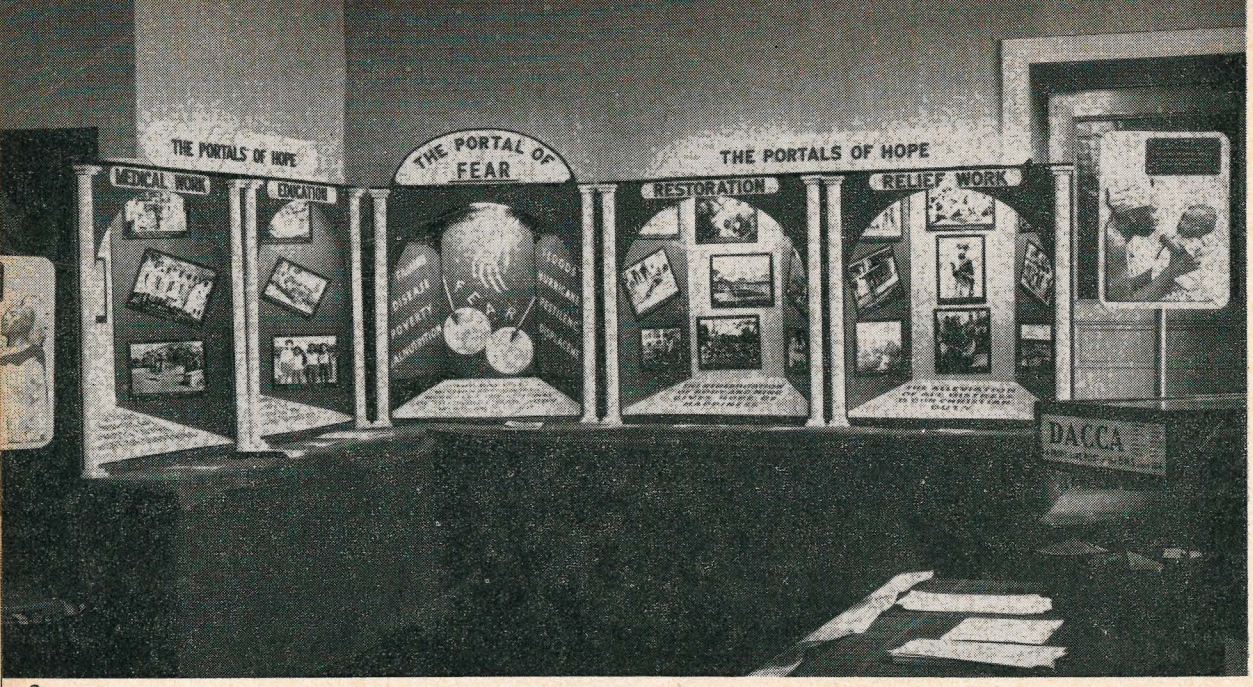
11.30 a.m. Annual Missionary Service, Westminster Chapel, Buckingham Gate.
Preacher: Rev. R. Guy Ramsay, M.A., D.D., of Glasgow.

6.30 p.m. Annual Public Meeting, Westminster Chapel, Buckingham Gate.
Chairman: Rev. W. Davies, B.A.
Speakers: Rev. H. K. Freestone, Upoto; Rev. A. A. Somerville, M.A., B.D., Dacca.

Thursday, 3rd May:

7 p.m. United Young People's Rally (with Valedictory Service), Westminster Chapel, Buckingham Gate.
Chairman: Dr. Clifford Floyd, Carshalton.
Speakers: Rev. Kenneth Slack and Miss W. O. Harkness, Balangir.

(Admission free by ticket)



Our Visual Education Department (Rev. G. Metcalfe, Director) contributed this section to the Exhibition organized by the Scottish Committee for War on Want, held in the Iona Community Centre House, Glasgow, last January. The section was designed and executed by Rev. Edward Holmes of the Visual Education Department. It depicted one Portal of Fear and four of Hope, the latter focusing attention on our activities in medicine, education, restoration and relief.

Rev. J. D. Jamieson, our Scottish representative, reports: "It was obvious that to many outside our communion this was entirely new. They were evidently surprised to learn that Baptist people could engage in such practical programmes! The exhibit and our participation provided at once an introduction and an assessment of the quality of our witness. The Society has incidentally rendered a distinct service in enhancing the prestige of the local churches."

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

April 1—7: BELGIAN CONGO (LOWER RIVER AREA). The subject for prayer this week is *Wathen,* a most important centre of missionary activity. In addition to church and evangelistic work, our missionaries here are concerned with educational work. Teachers receive elementary training and village schools over a wide area are supervised. There is also medical work through the dispensary.

April 8—14: THYSVILLE AND KIBENTELE. Thysville is a railway centre with repair shops employing many workers and with a considerable European population. Here there is church and pastoral work, educational and medical work. Kibentele is a centre for a wide area of villages. At the Bible School teacher-evangelists receive elementary training. The medical work includes a leper village.

April 15—21: BOLOBO. From Bolobo, an important centre of communication, our missionaries serve a vast area. There is church work and evangelistic work, a very busy hospital, educational work, and a printing press. Pray for the missionaries, their African colleagues, and the members of the churches in this area.

April 22—28: MIDDLE RIVER AREA. Remember this week the work at *Tshumbiri, Lukolela* and *Ntondo.* At all stations there is important church and evangelistic work. At Ntondo there is a hospital. All stations serve a large region of small villages in which are churches and schools.

HILL VILLAGE IN BURMA ENTERTAINS BAPTIST CONVENTION

ZOKHUA in the Chin Hills was host to the second general convention of the Zomi Baptist Convention last year; and in spite of the difficulties of travel in that part of Burma, 2,323 Chin Baptists attended.

According to Burman custom, the hosts had to provide everything for the visiting delegates, including food for the duration of the convention. Preparations began weeks in advance. A bad year for rice had reduced the crop so severely that a Zokhua Christian layman had to go down to the plains to buy a supply, and when he arrived he found he was having to bid for it against others who were also in serious need of food. He finally obtained 540 baskets (30-40 pounds each) of rice. Then he faced the problem of shipping it to Zokhua. Christian coolies, each carrying a basket the three-day journey, accomplished the task.

Meat was a different problem. The Christian constituency of Zokhua region was canvassed, and a total of 52 pigs, 10 *mithun* (a buffalo-type animal), four cows and one water buffalo were donated. Vegetables, salt, and curry seasoning rounded out the meals for the visitors.

A TEMPORARY shelter with a grass roof was put up for the auditorium. Board planks placed on the ground near the front were the reserved section for the various choirs who participated. The other visitors sat on grass strewn on the dirt floor. To enable the entire congregation to hear the speakers, a public-address system was set up with a battery-powered unit transported by pony from Haka one day's journey (19 miles) away, and a generator for recharging the battery by cart pushed by four men, the same distance.

One unique feature of this convention was that women participated for the first time. On the opening night the women's group had charge. Their programme came to a climax with a speech given by one of the early converts in the Haka area. She had taught herself to read the Bible when she was over fifty years old, with the use of glasses given by the American Baptist missionaries. She is the mother of the chief magistrate in Haka, also a strong Christian. She urged equal rights and privileges for all, regardless of sex or social position, and particularly stressed the need to abolish the practice of paying a price for brides!

TRINIDAD CHRISTIANS HELP POOR

The members of the St. John's Church, Port of Spain, Trinidad, were busy in good works at Christmas time. The Christian Endeavour Society raised 100 dollars—twice as much as in previous years—to distribute Christmas cheer to the poor. The Christian Home and Family Council arranged for five banners to be hung in Port of Spain, San Fernando and Princes Town. Each bore the device: *Remember Christmas Begins with Christ.* Five hundred window bills with the same words were displayed throughout the island. In a number of centres public carol services were held, and in the St. John's Church itself, on the Sunday before Christmas Day, the young people staged a Christmas pageant.

NEWS IN BRIEF

A RECORD YEAR

In 1955 the Jamaica Baptist Union created a record by sending out five missionaries to the foreign field in the one year. In August the Rev. H. M. and Mrs. Brown left for Belize in British Honduras; in September the Rev. L. P. and Mrs. Moncrieff left for the Turks and Caicio Islands; in October the Rev. M. Marrith went to Belize to join Mr. and Mrs. Brown.

* * *

MISSIONARIES ON JAIL COMMITTEES

Missionaries to-day try to take a full part in the life of the communities in which they work whenever this is possible. Thus, the missionaries at Dinajpur, East Pakistan, serve on committees connected with the local jail, hospital and maternity centre. The women missionaries have joined the All-Pakistan Women's Association.

* * *

AFRICAN GIRLS LIKE USEFUL NEEDLEWORK

The schoolgirls at Ntondo enjoy doing embroidery and fancy needlework. Last term they were very thrilled because they were concentrating on underwear and uniform dresses.

The older women make dresses for themselves and their children.

* * *

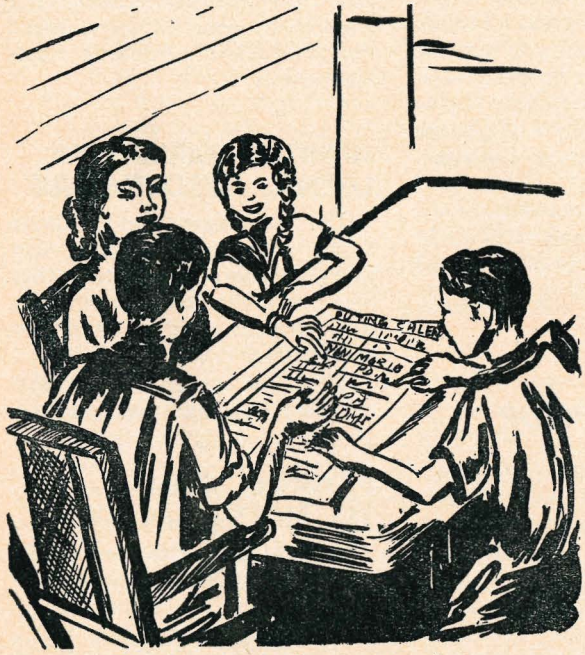
PILGRIMS CLIMB TO MOUNTAIN TOP

It is estimated that over 25,000 pilgrims climbed to the top of Adam's Peak on December 28 when the moon was full, and a day holy to the Ceylonese Buddhists. The path to the summit is now illuminated and the flow of pilgrims steady throughout the year.

THE CHRISTIAN FAMILY

The Christian family eats together

The Christian family gives and shares together



The Christian family plans together

The Christian family goes to church

The above illustrations are taken from the booklet, *The Christian Family*, published by the Malayan Christian Council Literature Commission (see page 53). They were drawn in the Philippine Islands by Miss Hanna Cheriyan and Miss K. C. Chan, and were used by kind permission of the United Church of Christ of the Philippines.

MISSIONARY RECORD

Arrivals

January 27. Mrs. J. T. Gray and two children, by air, from Bolobo.

February 4. Miss V. M. Armond, from Matale.

February 13. Dr. Dorothy G. Medway, from Palwal; Miss F. E. M. Pitman, from Dinajpur; Rev. B. C. R. and Mrs. Henry and family, from Udayagiri; and Rev. F. J. Raper, from Lungleh.

Departures

February 4. Mrs. K. F. Weller and Miss V. L. R. Pike, for Cuttack, and Miss D. M. Russell for Baraut.

Births

December 22, at Calcutta, to Mr. and Mrs. D. J. Stockley, a son, Philip.

January 24, at Yalemba, to Rev. R. F. and Mrs. Richards, a daughter, Brenda Doris.

Deaths

January 30, at Swansea, Rev. H. Ingli James, B.A., B.D., B.Litt., ex-officio member of General Committee.

February 11, at Dartford, Rev. S. G. Woollard, India Mission 1909 to 1943; Home Ministry 1943 to 1951.

February 15, at Sutton, Miss K. M. Cheshire, Congo Mission 1928-1955.

ACKNOWLEDGEMENTS

(To 16th February, 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anon., 5s. 0d.; "Hampshire Baptist", 5s. 0d.; Anon., 10s. 0d.; "A.U.S.", £2; J.P., £5; Anon., £3.

Medical Fund: "A.U.S." (For work among women), £2; "In Jesus of Nazareth's Name" (Leper work), 2s. 6d.

Women's Fund: Anon., 5s. 8d.

Legacies

The following legacies have been gratefully received:—

1955		£	s.	d.
Dec. 30.	Miss S. B. Stephens (Translation £5 15s. 0d.)	11	10	0
1956		**£**	**s.**	**d.**
Jan. 2-20.	Miss M. J. Hardy (Medical £4,838 19s. 3d., Widows and Orphans £4,838 19s. 3d.) ...	14,516	17	9
6.	Mrs. Flora Wall (Medical-Birthday Scheme)	25	0	0
9.	Elizabeth Jones (Translation)	105	0	0
10.	Rev. R. T. Gascoyne ...	250	0	0
11.	Miss Lily Wray ...	200	0	0
16.	W. J. Rendell	431	11	6
18.	Miss H. M. Cuthbertson	338	9	9
23.	C. J. Lancaster (Medical)	25	0	0
	Elizabeth Ellen Mason (Women)	50	0	0
26.	Miss Ada Emma Howland	15	0	0
27.	Miss Jessie Carter (Medical)	50	0	0
	E. S. Calcutt	10	0	0
31.	Miss H. A. E. Coles ...	250	0	0
Feb. 1.	Mrs. E. M. Springthorpe	640	0	0
2.	Miss D. G. Scrivener ...	24	4	2
6.	William Blake ...	50	0	0
	Mrs. Kate Ellen Yeadon	500	0	0
7.	Miss S. B. Stephens (Translation £11 10s.)	23	0	0
13.	Mrs. Frances Alice Staite	100	0	0
15.	Miss E. J. Williams (Women's work in Palwal, Baraut and Salamatpur)	498	19	0
16.	Miss Clara Godkin ...	200	0	0

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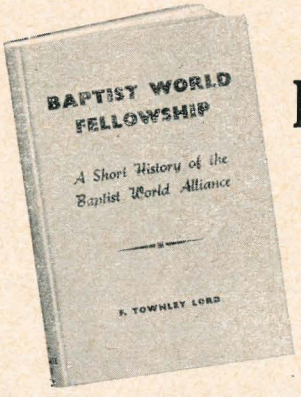

BAPTIST WORLD FELLOWSHIP

A Short History of the Baptist World Alliance

DR. F. TOWNLEY LORD

"LUCID AND RACY AND ATTRACTIVELY COMPRESSED", "THE SORT OF BOOK WHICH ONCE TAKEN UP IS NOT EASY TO PUT DOWN" — SCOTTISH BAPTIST MAGAZINE.

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THE BAPTIST WORLD CONGRESS 1955

OFFICIAL REPORT

CONTAINING THE FULL TEXT OF THE ADDRESSES AND DISCUSSIONS AT THE CONGRESS, WITH OTHER INFORMATION

CLOTH BOUND, ILLUSTRATED, 27s. 6d. (POSTAGE 1s. 3d.)

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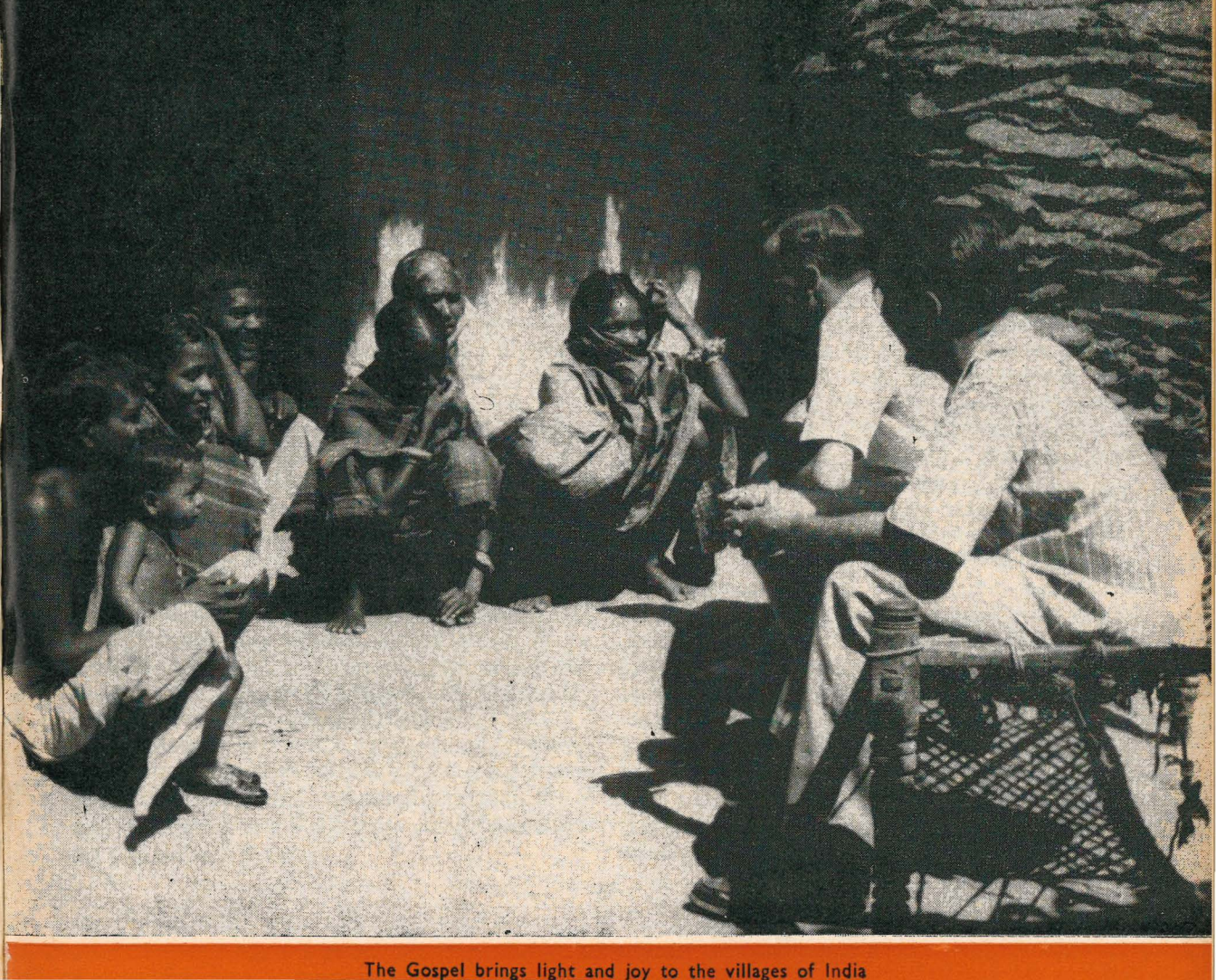
Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



The Gospel brings light and joy to the villages of India

WE MUST PRESS ON

BY custom, the May issue of the *Missionary Herald* is a report number. Here then are authoritative accounts of our work in the Congo and South Asia Fields written by the Associate Foreign Secretaries responsible for them, a report of the three 'new' projects, and a brief survey of the work of the Home Department by the General Home Secretary himself. Unfortunately, when the magazine went to press the reports from the West Indies were not all available. We hope next month to include an account of the work in that area specially written by the General Foreign Secretary.

The year has not been without its problems and difficulties overseas. The general world political scene has its effects on missionary work. The tension between America, Britain and their allies on the one hand and Russia, China and other Communist states on the other causes repercussions throughout the East. The fact that our missionaries are unable to work in China, and that no contacts can be made with the members of the Chinese churches founded by our mission is connected with this political situation. So, too, is the attitude of politicians in India to the activities of foreign missionaries.

IN countries like India, Pakistan and Ceylon, as may be expected, nationalism is strong. This, too, influences attitudes towards those of other nations, especially those of nations which were once powerful in the East. Then, of course, it must always be remembered that the rulers of these new countries are grappling with immense problems such as those of national unity, food supply, literacy, language and so on.

During the year, partly owing to false reports on the attitude of the Government of India, there was some anxiety about the future of our work there. But more recent statements by Indian leaders have been reassuring. Both the President of India, Rajendra Prasad, and the Home Minister, Mr. G. B. Pant, have gone out of their way to give assurances that there was no intention to curtail the freedom of missionaries to place true Christianity before the people, and that equal treatment would be accorded to all religions (see page 69, col. 1).

Pakistan has declared itself an independent Islamic republic and has written Islamic principles into its constitution. Nevertheless, it has also included a clause guaranteeing religious freedom. The role of the missionary in these countries may be changing. Increasingly those who go out in our name will have to go out to advise and to train those who will be leaders, teachers and evangelists among their own people. But they will still be required for some time, and they will be needed also to promote real evangelistic advance.

It is encouraging to read in the report from South Asia of the steady progress of the work in spite of the difficulties and disappointments of our time.

AFRICA is rapidly changing, though the situation in Belgian Congo and Portuguese Congo is different from that of most other parts of the continent. As our western industrial civilization with its secular outlook makes its impact on primitive African culture all kinds of problems, moral and spiritual as well as economic, ensue. So we read in reports of some of the Congo stations of the sudden halting of progress, a growing indifference and apathy on the part of Africans and a mood of frustration besetting the missionary. Happily from most parts of the field comes encouraging news of response to the Gospel and steady growth in the Church.

There never was a time when our missionaries stood in greater need of earnest prayer and generous support.

A FEATURE of the year has been the increasing interest in the production and distribution of Christian literature. This is evident in the report on the Three New Projects. In addition to this contribution made by our Society to the task of providing suitable Christian literature in the East, there have been the efforts of the Baptist Mission Press, Calcutta, the influence and usefulness of which is increasing, and the sum given by the Society to aid in the translation of suitable volumes of the "World Christian Books" series.

In the home churches, despite the many claims presented by needs for renewal and renovation of church property, by the just demands of the Home Work Fund and funds for Church Extension, missionary interest is increasing—a sign of the

(Continued on page 79)

STEADY PROGRESS IN SOUTH ASIA

By W. C. EADIE

AT the end of another year, as one studies the Reports and correspondence from the South Asia field one finds that, though there is little that is spectacular, there is much that is thrilling. What we have is a steady record of the obvious working out of God's purpose, of the Gospel being preached, the Church being added to and built up, national leaders being prepared. It is a reassuring record.

First emphasis, as always, is on the evangelistic witness of the Church and Missionary Society working together for the winning of men and women for Jesus Christ. That emphasis has been underlined by news of Dr. Billy Graham's recent visit to certain main centres in India where, in spite of language difficulties, there have been the usual great gatherings to hear the simple Gospel message, and many hundreds of people registering decisions. In Delhi and Calcutta our Baptist Church leaders and B.M.S. missionaries took a full share in the preparations and are now busily engaged in the "follow-up" work.

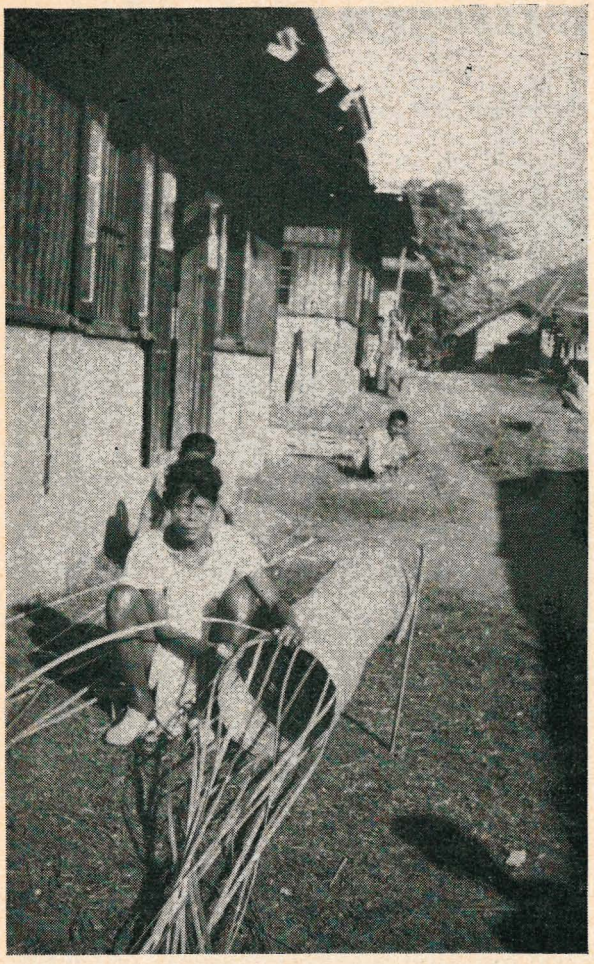
During the year the baptisms recorded for our B.M.S. area have been 2,417, as compared with 2,642 in the previous year. The whole story is not contained in those figures, nor can it all be told here, but here are some of the details.

NORTHERN India and East Pakistan suffered from disastrous floods in the autumn, and relief measures had to be organized in many of our areas, notably Orissa, Punjab and East Bengal. In Delhi the particular need of a large colony of lepers was revealed and their care has now been taken over by the local Christian community. In Orissa our missionaries and Church leaders were engaged for many weeks touring the area, administering such relief measures as were made possible by Government and other sources. The Baptists of Cuttack raised a substantial Relief Fund and the B.M.S. contributed to a fund for giving special relief to Christians in each of our areas. Floods have been followed by very poor crops and from many places come reports of rapidly rising prices of rice, the main food of the people.

Miss Morfudd Edwards with two young women of the Balurghat church

And through all, the Gospel is being preached. From Sambalpur in Orissa this comes: "We thank God for encouraging signs of His blessing. The conversion of some five Munda families has started other people inquiring after the way of salvation and there have been requests by several more families for someone to 'come over' and teach them. The conversions took place in the areas of our Chitkal and Khullia Churches, as a result of which the brethren there have received considerable encouragement and a new breath of life seems to have entered into some."

THE wind bloweth where it listeth, and that "new breath of life" is experienced elsewhere too. From the Kond Hills comes "news of a really joyful deepening of the churches' life in some areas, and this in turn is bringing an increased urge toward learning to read, both among adults and children. The sale of Christian literature has trebled this year throughout the sixty or so



Lepers at Chandraghona, East Pakistan, learn basket-making

Christian communities in these hills. When we remember how isolated many of these communities are, with no resident pastor, we give humble and hearty thanks for the written word."

The report from the South Lushai Hills stresses the place of the Sunday school in the life of the growing Church there, where there are schools in all the 154 Baptist churches, over 15,000 Sunday school scholars, almost 1,000 teachers and over 5,000 entrants for the annual Scripture examinations. Behind those figures one can see the hope of that corner of India that has become so decisively Christian in the past half century. Progress there towards self-support has been considerable. "A number of congregations have undertaken work on the new motor road and with the money earned have built new and substantial churches, many of which have corrugated iron roofs and glass windows. One village earned nearly Rs.4,000 (£300) in this way and for this purpose."

They are rejoicing, too, in the completion at last of the translation of the Bible into the Lushai language. The New Testament has been available for some years but the last manuscripts of the translation of the Old Testament are but newly in the hands of the Bible Society for printing. And already our missionaries and their helpers are engaged in revision of the books of the New Testament translated in the early days of the work there.

CHURCH, evangelistic, educational, medical, literature work—in many of the stations they go hand in hand that the Gospel be preached and the Church built up. Reports from Palwal, Punjab, illustrate that. The separate Women's and Men's Hospitals have been amalgamated during the past year, a fine Indian Christian man doctor has been added to the staff, the number of patients has increased, itinerating medical work in some of the villages of the district has been begun, and the follow-up of patients who have passed through the hospital has borne more fruit. The Girls' Boarding School (Salamatpur) reports the baptism of five of the older girls, and a movement in a *basti* of leather workers has resulted in the baptism of eight men and women from the twenty families now under instruction. These new converts have met with much opposition and some persecution but have stood firm and their witness has meant that from other *bastis* and villages requests are coming for instruction.

IN Ceylon, in the face of increasing Buddhist opposition, the churches are not drawing in on themselves but are becoming more concerned with their own responsibility for the evangelization of the Island. In selected areas campaigns have been planned and carried through, and an immediate result has been a strengthening of the life of the little Christian community and an awareness of the opportunity. They have appealed for two evangelistic missionaries to be sent to help them and one married couple will be going there in the autumn, to work amongst the Tamil speaking section of the community. It is hoped that a second couple will also soon be available.

In our schools in Ceylon, the prohibition on the teaching of the Christian Scriptures to children

(Continued on page 75)

INDIAN GOVERNMENT WILL NOT CURTAIL FREEDOM OF MISSIONARIES —SAYS THE PRESIDENT

When the President of India, Rajendra Prasad, and the Home Minister, Mr. G. B. Pant, attended a public meeting in New Delhi last December to commemorate the anniversary of the arrival of Christianity in India, they made speeches in which were important and significant references to religious freedom. They seemed anxious to deny rumours that there would be a curtailment of the liberties of non - Hindus. Rajendra Prasad said that the welcome given to St. Thomas 1903 years ago was not an accident. "It was our faith that God could be reached by innumerable paths, and that man was free to follow the path he chose. Mahatma Gandhi taught us to serve the poor and the down-trodden in the true spirit of service. We are not looking for uniformity of faith in India." The President went on to explain that India was a secular state in which everybody had freedom to practise the religion of his choice. There could be no discrimination between community and community on grounds of religion or faith. Referring to the role of missionaries in India he declared that there was no intention to curtail their freedom or their true mission of placing true Christianity before the people. The Home Minister also gave an assurance that the principle of according equal treatment to all religions and people of all faiths, as embodied in the Constitution, would be implemented.

CHRISTIAN BOOKROOM IN PAGAN CITY

In Puri, Orissa, India, the centre of Juggernaut worship, is a bookstall selling portions of the Scriptures and other Christian literature. So in a pagan stronghold the truth is propagated.

FAMINE ORPHANS MAKE GOOD

A number of girl orphans were cared for by the Mission station at Dinajpur, East Pakistan, after a great famine in 1943, and they have grown into fine girls and young women.

Joton was the first to marry. She lives at Rajshahi and has a baby boy.

Hashi was the second to marry, but her husband died within a year. For a time, she worked as an ayah, but she is now on the staff at the Mission Boarding School at Rangamati. She is a very capable person and has a sewing diploma.

Amiya has passed her teachers' primary training course and is on the staff at Dinajpur. Her Class I infants are fond of her. She has a sewing diploma and gives sewing lessons to the higher classes. She also takes a turn in leading the primaries in the Sunday school.

Abira, the smallest of the girls, appears to be the cleverest in school subjects. She has reached Class VIII in the Dinajpur High School and is now competing with all the town girls in her grade. She is also attempting to win the second sewing diploma.

Hello was reunited with her Hindu mother after she had been at the Mission station for five years. She is still attending school and has such a splendid Christian character that she has been asked to say prayers in church on special occasions.

B.M.S. Bookroom

Orders for books of all kinds may still be sent to the B.M.S. Bookroom, 93 Gloucester Place, where there is a display of current missionary and religious literature. But correspondence about parcels on sale or return should be addressed direct to the Manager, Carey Kingsgate Press Ltd., 6 Southampton Row, London, W.C.1.

GOD'S WORK IN CONGO

By DR. ELLEN M. CLOW

THE B.M.S. in Congo works in areas where the ruling powers are Belgian and Portuguese; therefore the colonial policies of these two countries influence the work of the Society. An important example of this dates from the recent overthrow of the Roman Catholic party in the Belgian Government. The new Parliament in Brussels decided to give the Colony free State schools for Africans, instead of depending, as former Governments had done, on the Missions for all African education.

Missions have realized that even the education of the children of their own church members was beyond their powers, the Congo Protestant Council asked for this new educational policy, and welcomed it. The State schools, however, have added to our responsibilities, and to our opportunities, to an almost terrifying extent. Within a short time there were eleven new primary schools, one secondary school, and one teachers' training college in Léopoldville alone. Approximately fifty per cent. of the pupils were Protestant, and the Presbyterians, Baptists and Salvation Army were offered the teaching of religious knowledge to all these. If we defaulted then the children would be taught ethics only, not religious knowledge.

Similar opportunities and responsibilities are found in Stanleyville. While we give due attention to such new openings we still maintain our mission schools, to the value of which for character building a recent Government statement paid special tribute.

IN Angola, on the other hand, the policy is one of "assimilation" of the African population. There is a Roman Catholic Government in power. Schools are still almost entirely in the hands of Missions, the Portuguese language is compulsory from the lowest class, and only Portuguese staff is allowed to maintain a school. In contrast to the Belgian Congo there are very few State schools and no Government grants.

Despite these grave difficulties for our Society the news from the schools in Angola is encouraging indeed. We hear of an increasing number of children passing State examinations. This is largely thanks to our Portuguese colleagues, who are also enthusiastic in evangelism. In all educational efforts throughout Congo the importance of girls and women taking part is underlined.

In Léopoldville classes are conducted for adults

THE year's medical work (though actual statistics are not yet to hand) has shown how much the people appreciated our hospitals and dispensaries, but their very popularity gives cause for anxiety. Our staff of doctors is much too small to meet all the demands of the work. We are grateful for the nursing sisters who continue to offer to the B.M.S. in

sufficient numbers, but the field is always crying out for more doctors, and the year 1956 will see at least three men due for furlough with no reinforcements quite ready to take over the hospitals in which they work.

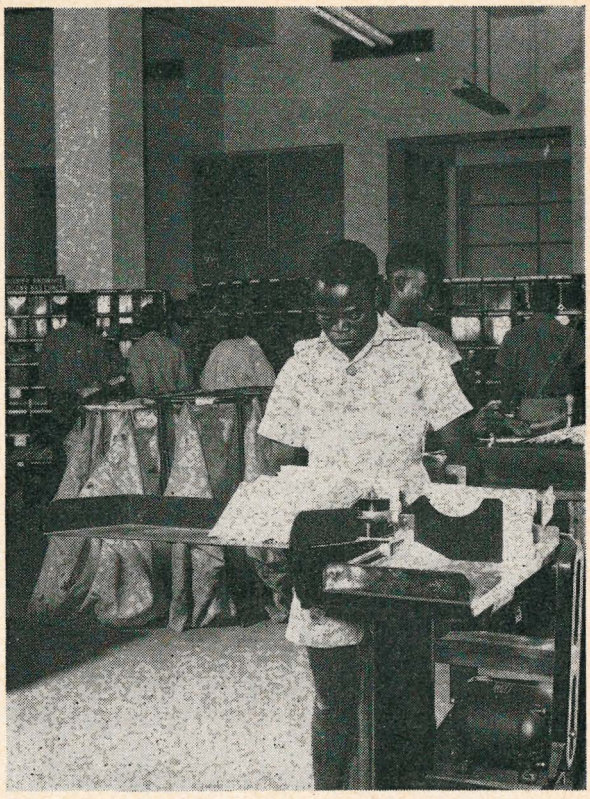
From Angola comes news of patients who through the witness of medical staffs, African and missionary, have found God. In the Lower River the interdenominational hospital at Kimpese continues on an increasing scale the work of rehabilitation of paralysed children. The institution now asks for the help of a physio-therapist. From the Middle River we constantly hear of hospitals full beyond capacity, and of midwifery cases so numerous that the missionaries are often working day and night.

Leprosy work on the Upper River is on the increase as the patients and their relatives realize the possibilities of the new drugs, and as the staff feels compelled to combine research work with treatment.

The most spectacular thing we have done for Christian literature recently in Congo is the sending of a woman missionary to help in the production of Christian journals in French, and later in the vernacular. This need has been before the Congo Protestant Council for several years.

NOW what of the Church for the sake of the growth and strengthening of which we believe God calls us to undertake all these varied services to the whole man? As we go to press baptismal figures are not yet to hand, but throughout the year glad news comes of men, women and children in "followers" classes, that is, classes for those who, having decided that they want to belong to Christ, are under instruction. In Léopoldville at one point they numbered over two thousand. In this city also we read of more than 800 people attending a Prayer Meeting, half of whom were men in working-clothes on their way home from their work. From the Quibocolo area the membership is 4,165 in 1955 as compared with 1,025 in 1947.

The figures sent home from the Yakusu area refer to the year ending towards the end of October. There have been 823 baptisms, the great majority being in the district. The number of inquirers is 3,583. The gifts from the African Church amount to approximately £3,000. "Adequate shepherding would perhaps reduce the number of members in good standing and better district supervision would probably reduce the number of those baptized with an increase of their spiritual quality", the report says.

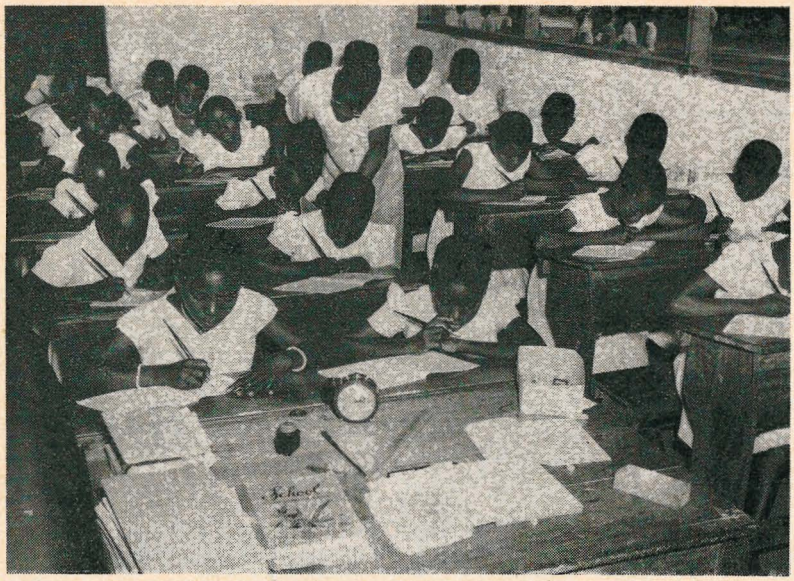


Inside the G.P.O. at Léopoldville

AS soon as one tries to imagine a Church of this magnitude covering so vast an area one wonders what supply of trained ministers and leaders is caring for it. The missionaries who are engaged in training, be it at Ecole de Pasteurs et d'Instituteurs and Ecole Grenfell or in Bible Schools on the stations find satisfaction indeed in this work, but long that more should be done. To have five B.M.S. students in the four-year theological course at Kimpese marks a record, but the Church now needs four times that number.

There is cheering news of new church buildings. At last sufficient money is in hand and plans are approved for a worthy church in the great suburb of Dendale at Léopoldville. Villagers in Thysville have erected a new church at their own expense. The Thysville church itself faces new responsibilities in a military camp which numbers at present

(Continued on page 77)



A mission school in a Congo village

AS SHEEP WITHOUT A SHEPHERD

As yet, there is no African pastor in the area of the Yalikina, Belgian Congo, mission station, but there are about 120 villages.

So, the Christians have to depend entirely on the missionaries for baptisms, Holy Communion and church meetings.

They are fortunate if they are able to have their Communion once in three months.

When the missionaries tour the villages, they usually stop at a school, hold a service, examine the children in their catechism and in school subjects, interview candidates for baptism and hold church meetings.

Much time has to be spent on the examination of baptism candidates. Many of them are uneducated and, even when genuine believers, find difficulty in putting their faith into words.

Church meetings are mainly occupied with considering candidates for inquirers' classes and baptism and hearing the confessions of lapsed members of the Church who wish to return.

The Yalikina station has a church and a school for girls, boys and infants. Its 120 or so villagers are divided into 21 groups supervised by overseers.

There are some of these villages on both sides of the Congo and along its tributary the Lomami. But most of them are in the forest to the south of the Congo. The forest people have different customs from the river folk and speak a different language. In the whole area there has recently been a considerable increase in the number of inquirers.

The forest people are ready to listen to Christian preaching and the churches are often full. They also buy Christian literature readily. But in most of the forest villages the Church is still weak. And the people are a long way from medical aid which they need badly.

ELDERS TELL H
DR. BENT
SLA

Twenty-five baptisms marked celebrations at Wathen, Belgian Congo, of the centenary of the birth of William Holman Bentley.

The Wathen mission station was founded by Thomas Comber. Dr. Bentley was placed in charge of it after Comber died at sea in 1887.

Although the celebrations took place on Sunday, 30th October, detailed descriptions of them have only just reached England.

The 25 baptisms took place in the river just after 7 a.m. The minister was Pastor Nzakimwena and all the candidates were young people.

EXCITING INCIDENTS

Five elders who knew Dr. Bentley took part in a service which followed at 9.30. They had exciting stories to tell. For example, they recalled—

How Dr. Bentley saved the slaves of a great chief from being buried alive with their dead master;

How Dr. Bentley saved people from death by intervention in a poison trial;

How the village next to the Mission was founded by people to whom Dr. Bentley gave sanctuary when they escaped from witch doctors; and

How Dr. Bentley, in spite of poor health, worked on his grammar and dictionary of the Kikongo language and his translating of the Scriptures.

This service was conducted by Mr. E. A. Disengomoka, the Congo's most brilliant teacher.

STORM THREATENS SERVICE

An afternoon service was almost wrecked by a storm, but the

ɔW
LEY SAVED
ES FROM DEATH

weather cleared for a celebration of the Holy Communion at which the Wathen people and their visitors remembered how Dr. Bentley formed a church with a handful of believers.

The visitors included a party from Léopoldville, 120 miles away. This party hired a big bus and two taxis for the trip.

DISPLAY OF FIREWORKS

The celebrations began on the Saturday evening with a gathering round a bonfire. Miss M. E. Jennings, one of the missionaries, remembered hearing her father say that "in the good old days" there were always fireworks for big occasions. Need for economy had prevented the Mission from having fireworks for a long time past. But, on this very special occasion, it was decided to "splash out". A good supply of fireworks was obtained from Léopoldville, and Dr. Bentley would have enjoyed the display thoroughly.

DR. BENTLEY'S HOUSE

Part of Dr. Bentley's house still stands. For more than a quarter of a century, it has been used as a carpenter's shop. Recently, however, the joiners were moved to a more suitable building.

The house, after repairs, was converted into a large classroom and a printing works.

For the celebrations, Miss Jennings, helped by some of the boys, made a clay model of the station as Dr. Bentley found it. The model was placed on a table in the classroom and surrounded by pictures of the early missionaries.

These children are cutting up vegetables for school dinner

FIRST COMMUNION IN AN UPPER ROOM

Holy Communion has been celebrated for the first time for the new Christian group at Princes Town, Trinidad.

The celebration took place in an upper room — a doctor's waiting room above a bank.

Following a mission, regular services have been held for some time, as has already been described in the *Missionary Herald*.

But search is still being made for a regular meeting place. Meanwhile, a doctor is allowing Miss Waggott, the resident missionary, to use his waiting room.

Before every service, a reading desk, folding chairs, a portable organ, a box of hymn books and other equipment have to be carried up a steep flight of steps. And afterwards they have to be carried down again. But "many hands make light work".

Recently, the Rev. Amos L. Suter, of Port of Spain, was invited to celebrate the first Communion. Between 40 and 50 people attended and there were about 12 communicants.

THE THREE NEW PROJECTS

THREE years have now passed since it was decided to begin three ventures in faith, one in Hong Kong, one in Malaya and one in Brazil. It will be recalled that the decision taken by the Society in 1953 was related to the closing of China to our missionaries, and that all those involved in the work overseas of the three ventures in faith were former China missionaries.

The sending of the Rev. H. W. Spillett and Mrs. Spillett out to Hong Kong has been abundantly justified in the results of their work. Mr. Spillett is Executive Secretary of the Council on Christian Literature for Overseas Chinese. Although this Council is now only four years old it is rapidly extending its activities.

During 1955 it published sixty-four books, of which number thirty-seven were reprints or revised editions, twenty-three were new translations, and four were new original works in Chinese. There has been a steady improvement in the appearance of the books. Better paper, more illustrations, attractive covers have helped to commend them to readers.

EVERY effort is being made to secure suitable works by Chinese authors, and several promising manuscripts are under consideration. But most of the books published are translations of Christian classics. Among those due to be published shortly are: *Selections from the writings of William Temple; The Institutes of the Christian Religion,* by John Calvin; *John Wesley's Journal,* and volumes from "World Christian Books" and "The Christian Students' Library".

Well-known books published in 1955 included: *The Historical Geography of the Holy Land,* by George Adam Smith; *A Diary of Private Prayer,* by John Baillie; *The Imitation of Christ,* by Thomas à Kempis; *The Altar Fire,* by Olive Wyon, and *The Robe,* by Lloyd C. Douglas.

The Council has now important agencies at Singapore; Sibu, in Sarawak; Kediri, in Java; and Taipei, in Formosa. About two-thirds of its sales are in areas outside Hong Kong, after which the largest market is Formosa.

THE introduction to its Annual Report indicates briefly and concisely the importance of its work, and states its aims. We cannot do better than quote it:

"The greatest problem of the Christian Church to-day is that of communication. All over the world Christian communities are more or less in a state of isolation or self-defence. We have lost contact with our society. Youth passes the Church by, the workers have no use for religion, more vigorous movements are capturing the allegiance of men. Whenever Christian people get together, as at Evanston, they say something like this: 'Through His guidance we must seek lines of effective communication with those outside the Church's life and be prepared to face the demands which the proclamation of the Gospel makes upon us.'

"If the burden of this isolation is acutely felt in lands where Christians are numerous and the Faith well known, its crushing weight on the younger churches can be imagined.

"In S.E. Asia the whole Christian community is but a tiny fraction of the total population. In the most favourable cases, as in the Philippines, Hong Kong, Taiwan and Borneo, the figure is only between two per cent. and four per cent. In most areas the total Christian community is less than one per cent. of the population.

"The Christian forces in S.E. Asia are however far from being discouraged. It is in places like these that the Church is growing. Guided by their own leaders, and with the willing help of missionaries from many lands, there are many in the younger churches who are joyfully accepting their responsibilities of communication.

"The Council on Christian Literature for Overseas Chinese in its four years of life has done much to assist in these tasks. The Church must have something to communicate: our devotional, Biblical and expository literature is a rich store of Christian learning and experience. The Church must have instruments; this is the role of apologetics, educational and children's literature. We want to make available to the overseas Chinese the best literature of the World Church and especially to be the means whereby Chinese Christian voices can be heard. Our publication list is the best commentary on the extent to which we have succeeded."

This work on China's doorstep, and among the Chinese people outside China proper, is bound

to have significant results for the future of the Church in South Asia.

IN close association with this work Rev. James Sutton has been active in Malaya. He serves with the Malayan Christian Council. Books and pamphlets produced by the Council on Christian Literature for Overseas Chinese have been distributed. It has been found, however, that much of the literature which comes from outside does not really meet Malaya's need. Furthermore, as English is widely used in education, Chinese and Indians settling in Malaya begin to concentrate on learning the English language. Thus there is a demand for Christian literature in simple English as well as in Chinese, Tamil and Malay.

There are three bookshops selling Christian literature in Singapore, and one in Kuala Lumpur. But for a country the same size as England these four bookshops are quite inadequate. Ways and means have therefore to be devised of getting the books to the people. Mr. Sutton has gone on extensive book tours in the Sitiawan and South Johore areas, making a point of visiting the churches and schools in the villages through which he passed. At special meetings and conferences he has organized literature displays, notably at the Ecumenical Work Camp of the Youth Department of the Malayan Christian Council at Singapore, and at the New Village Workers' Retreat at Klang. At a hall in the centre of Kuala Lumpur last September a "Christianity in Books" Exhibition was held. In this the Bible Society and the major Christian bookshops participated.

Five thousand copies of the Evanston Message published as an English-Chinese pamphlet were distributed to all the churches. One interesting project was the publishing of a series of small books for Home and Family Life Weeks.

The most recent publications have been Chinese materials for use in inquirers' classes and large sheets with clear Chinese type have the following: The Lord's Prayer, The Ten Commandments, The Apostles' Creed and the General Confession.

OF the work in Brazil it is not necessary to write much here because in recent issues of the *Missionary Herald* there have been accounts of the work of Rev. Arthur and Mrs. Elder. It may perhaps be recalled that they went to Brazil in 1953 for an experimental period. At its meeting in November the General Committee will have to decide whether the work there is to continue.

A recent photograph of Mr. and Mrs. Elder

Mr. and Mrs. Elder have been making as many contacts as possible in the rapidly developing state of Parana from their headquarters at Ponta Grossa. They have made a number of tours of the area visiting Baptist communities and giving what assistance they were able. In this state, where the population is increasing at the rate of one million a year, there are quite a number of Baptist groups which have come together. They stand in need of someone to organize them and of trained leaders. Both Mr. and Mrs. Elder have been conducting classes for lay preachers, Sunday School teachers, and so on. Their letters home reveal that quite apart from their experiments and investigations, they have been rendering service of considerable value to the scattered Christian communities in that new and vast land.

STEADY PROGRESS IN SOUTH ASIA

(Continued from page 68)

from non-Christian families, even where the parents have no objection, is being very strictly enforced, but a great deal of Christian influence continues to be exercised by the Christian staffs in the schools. There has been steady preparation of Ceylonese Christians to take over the leadership of the work, and three highly trained women graduates have recently been appointed to positions of responsibility in two of the schools. It is hoped to bring several of these prospective leaders to this country during the next two or three years, for further training.

THE HOME FRONT

J. B. MIDDLEBROOK

THE leading event in 1955-56 on the Home Front was the arrival of so many notable visitors from overseas. They came from all the main areas of B.M.S. work. From India, we welcomed the Rev. Benjamin Pradhan, B.A., B.D., and Miss Bhagyabati Panda, B.A., B.D., from Orissa, and the Rev. Yesu Das Tiwari, M.A., B.D., from North India; from Pakistan, the Rev. Rajendra N. Baroi, B.A., B.D.; from Ceylon, the Rev. Cyril H. Ratnaike, B.D., Rev. W. M. P. Jayatunga, B.D., and his wife, and the Rev. C. D. E. Premawardhena, B.D.; from Congo, the Rev. Samuel Koli and the Rev. J. Nzakimwena; from Jamaica, the Rev. J. Leo-Rhynie, J.P. and his wife and the Rev. Ivan C. Parsons, J.P. Arrangements for these arrivals had been in train for three years.

The actual occasion of their coming was the Jubilee Congress of the Baptist World Alliance and not even the presence and addresses of the Russians threw into the shade at all these representatives from Africa and the East. They were heard with closest attention as they addressed either the full sessions or sectional meetings of the Congress. They were much photographed and their autographs were eagerly sought. Mr. Pradhan was elected a Vice-President of the Baptist World Alliance, Mr. Nzakimwena a member of the Executive Committee and Mr. Baroi a member of the Committee of the Youth Department.

THEN, following the Congress, quite a number of them played a leading part in the Missions Conference held in July in the lovely Ruschlikon College, Switzerland. Full advantage was taken of their presence in the British Isles in the months that preceded and followed the Congress, and the Assembly and the Autumn Meeting, many Associations and Auxiliaries and quite a number of churches had the opportunity of hearing them at length.

These disciples and witnesses from overseas were received as fellow-Christians and fellow-church members between whom and ourselves race, colour and language were no barriers. They were thankfully regarded as trophies of the saving grace of Christ. They were seen to be vindications by the Holy Spirit of the modern missionary movement. They were recognized as fellow-missionaries sharing the same task and obedience as ourselves. They have now all of them returned to their respective spheres of labour and news continually reaches us of the interest which was aroused as "they rehearsed all that God had done with them" in Britain.

The Congress also gained greatly from the services of the Rev. A. A. Wilson, Rev. A. S. Clement, Rev. T. F. Valentine, Rev. George Metcalfe and Rev. Edward Holmes.

HOW fitting it was that, during a year when overseas representatives were present in greater numbers than ever before, Dr. H. R. Williamson should be Chairman of B.M.S. With thirty years of missionary service in China, and with twelve years of leadership at home as Foreign Secretary, he was equipped to a major degree for the Congress year. At the Congress itself, in General Committee and many sub-committees, at the Assembly and the Leeds rally and on many another occasion, he spoke the relevant and inspiring word.

In close association with him, the Honorary Treasurer and Ex-Chairman, the Rt. Hon. Ernest Brown, has continued to guide the finances of the Society in a wide policy context, while Mrs. Le Quesne, as Ex-Ex-Chairman, and the Rev. William Davies, Cardiff, as Vice-Chairman, have given assiduously and helpfully of their time and service.

At the time of writing, it is impossible to prophesy how the year that began without a deficit will end financially. But we have been grateful for the considerable land sale in Congo, the easing of the heavy exchange charges in respect of Pakistan and the donation to the Society's funds of £1,500 by the Baptist Union from the Baptist World Congress surplus. We have also joined in the heartfelt thanksgivings for the triumphant increase that has so splendidly rewarded the Baptist Union in its Home Work Fund Appeal.

There are no signs to date of any falling off in B.M.S. returns; in fact, there is evidence of a growing success in the "early money" campaign and at least an equal legacy total as in 1954-55. There has been a magnificent increase in the Life

Boys' Christmas gift and a greater response to the Widows and Orphans and Retired Missionaries Fund.

IN Home Organization, with the Rev. P. H. Crunden chairman of the Sub-Committee, the year has been marked by the return of the General Home Secretary from his lengthy and varied tour of Ceylon, India and Pakistan and his entry upon a "reporting" tour of the British Isles; the passing of Mrs. Fletcher Moorshead, who served at Headquarters as Medical Organizer from 1935-47; the appointment of Miss May Carbery, formerly of Congo, as Women's Secretary on the Home Front, and the entry of Miss K. M. Hasler upon her duties as Hostess in our Headquarters that have now been greatly altered and improved.

But the year will chiefly be remembered for the launching of the Candidates' Campaign. This campaign, which followed the recent "Review" of the Society's overseas work, was not a desperate measure embarked upon because B.M.S. was in dire straits for candidates. That that was not the case continued to be proved both by the volunteers emerging from Summer Schools and by the frequency of the meetings of the Candidate Board and the number of successful interviews there. The aim was reinforcements for undermanned stations and replacements for retired members of staff, with special emphasis on theological students, medicals and educationalists.

The Christian family. The cover drawing of the pamphlet issued by the Malayan Christian Council

Before the year ended, there were signs that the challenge of the campaign to ministers to look at their young people with a discerning eye, to parents to assure themselves of the true vocation and calling of their children and to young people themselves for lifelong service was being effectively presented and received. Emphasis was laid upon the need for prayer for more "labourers" and upon the mobilizing of the younger generation by the ancient faiths. At High Leigh in February, the Retreat for deputation missionaries was led by the Rev. Douglas Stewart and the Conference itself gave attention particularly to the Candidates' Campaign.

The importance of prayer was also confirmed in the united Prayer Call shared by the B.M.S. with the B.U. and timed especially for the critical month of March and particularly for the week 4th-11th. One feature of the arrangements was the holding of a joint prayer meeting for the Headquarters staffs on Thursday, 8th March. The united Prayer Call reminded the whole denomination not only of the essentially religious and spiritual character of the task, whether at home or abroad, but also of the need for seeking all resources at the hands of the Father of Jesus the only Son and the only Saviour.

GOD'S WORK IN CONGO

(Continued from page 71)

1,000 men and will continue to grow to 7,000. In addition there are two police camps at different points outside the town, but with one transport it is impossible to make regular visits to the latter.

A new church has been opened in Bolobo which cost over £400. The money was all given by the Africans, they planned and built it, and it is a credit to them. Kimpese trained men from this area met with the missionaries recently to discuss future policy. The latter had prepared what they believed to be a revolutionary idea which meant cutting down paid jobs and increasing responsibility without increasing salaries of leaders. With some temerity they put forward this scheme, only to find that those very men had identical suggestions to make. The reporter says, "We have been very much impressed by their understanding and we are very confident that during this coming week, when we have our annual conference with the inland representatives, they will be a great help because they seem to appreciate so many of our difficulties".

THOUSANDS HEAR BILLY GRAHAM IN INDIA'S CAPITAL

Dr. Billy Graham's mission in New Delhi at the beginning of February was held in the Y.M.C.A. hockey field over which a huge tent covering was placed at tremendous cost.

In this tent, or "shamiana", which Dr. Graham said was bigger than anything of the kind to be seen in the United States, more than 10,000 people were sitting on chairs and strips of carpet when he preached.

The three-day convention was planned by a committee on which there were representatives of the Baptist, American Methodist, Mar Thoma and Orthodox Syrian churches, the Church of India (S.P.G.), the Brethren, the Society of Friends, the Y.M.C.A. and the Y.W.C.A.

Before the convention, two choirs were organized, one to sing in Hindustani and the other to sing in English. Together, they numbered about 300. The Hindustani choir had a group of musicians who played Indian instruments.

About 200 counsellors and 200 ushers were assembled and prayer meetings were held all over North India.

Before Dr. Graham reached the Indian capital, he had addressed big gatherings in Madras, Kottayam (where 120,000 people attended his meetings) and Palayamkottah.

He was given an enthusiastic reception by hundreds of people when he arrived at New Delhi airport. Before his first meeting, he was received by Pandit Nehru, the Prime Minister, gave a Press conference, and had talks with church leaders and others.

Many people travelled to the capital for the convention. More than 700 people were accommodated in a camp put up by the Ministry of Defence for the Republic Day celebrations.

The convention meetings were remarkable for the quietness with which the great throngs listened to Dr. Graham's message. His words were translated into Hindustani by a young Indian evangelist.

About 1,500 decisions were recorded and will be followed up.

Besides the public meetings, there were two meetings for Christian workers. The organizing committee planned to hold them in churches. But the demand for tickets was so great that they had to be transferred to the "shamiana".

At the same time as the convention, the Baptist Union of North India and the Evangelical Fellowship of India were meeting in the capital.

During this period, the Free Church was thronged morning, noon and night. More than 150 people attended an all-night prayer meeting. When the Rev. Cliff Barrows, who is Dr. Graham's song leader, preached on the Sunday, the service had to be relayed to an overflow congregation in the grounds.

MISSIONS CO-OPERATE TO RUN GUEST HOUSE IN AFRICA

The majority of the missionaries of the many societies working in Belgian Congo pass through the Union Mission House at Léopoldville.

It is a co-operative enterprise of a number of missions and, at present, the guest house is being supervised by the B.M.S. missionaries Rev. Leslie and Mrs. Moore.

Missionaries on their way to their stations or going home on leave must nearly always spend a few days at Léopoldville. And the Union Mission House provides them with pleasant accommodation at a reasonable price while they are waiting for planes, boats or trains. The staff also helps them with their travel arrangements and with their baggage.

New missionaries get their first impressions of Congo in the hostel. They meet other missionaries and Congo people on terms of comradeship and learn much about the conditions they will find at their stations. Mr. and Mrs. Moore are able to give them valuable help because they have served as missionaries at the Upoto-Pimu station among the primitive folk who live in the dense forest in the centre of Congo.

But not only missionaries are guests at the hostel. Government officials, civil servants, traders, planters and tourists are often given accommodation when they find the city hotels full. The cheerful service these guests receive frequently results in missionaries in distant parts of Congo having their work made easier.

Some members of the staff, but not all, are Christians. So, missionary witness is carried on even within the hostel.

Electric Trains & Witches

Contrasts become sharper in Congo.

Electric trains on some of the railways have air-conditioned coaches. Diesel-engined boats are cutting the time of river trips by half.

Traffic lights now regulate an ever-growing rush of streamlined cars and other vehicles in Stanleyville, where multi-storeyed blocks grow apace and neon lights begin to dim the stars at night.

A recent church meeting at Yalemba had to deal with cases of polygamy.

Nine people were baptized at Yalemba early in the New Year. They all came from villages where witchcraft is still practised.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

May 6—12: THE WEST INDIES. In Jamaica there are about 233 Baptist churches. Pray for the ministers and members of them and for the officers and members of committees of the Jamaica Baptist Missionary Union. In Trinidad the work in the North centres in the St. John's Church, Port of Spain. The work in the South is largely among the villages. Pray for our missionaries and their West Indian colleagues.

May 13—19: THE OVERSEAS CHINESE. There are millions of Chinese people living outside China, many of them in South-East Asia. Pray for the Christian work among them, remembering especially the work of the Council on Christian Literature for Overseas Chinese, with its headquarters at Hong Kong, and the Literature Commission of the Malayan Christian Council, with its headquarters at Kuala Lumpur.

May 20—26: THE STAFF AT HOME. The smooth working of the Society depends in large measure upon the efficiency of the Secretaries and their staffs at the Mission House, London. You are asked this month to remember them and the tasks which they undertake.

May 27—June 2: HELPERS AT HOME. Pray for the representatives of the Society in Scotland and Wales and for the following organizations at home: The Girls' Auxiliary; The League of Ropeholders; The Baptist Doctors' Missionary Fellowship; The Fellowship of Baptist Nurses and Nursing Students; The Baptist Men's Movement.

MISSIONARY RECORD

Arrivals

February 27. Rev. T. C. and Mrs. Vicary, from Berhampore, and Rev. A. E. Bastable, from Calcutta.

March 16. Mrs. G. Soddy, from Barisal; Dr. Pamela Garside, from Bolobo.

Deaths

February 28. At New Romney, Rev. A. E. Hubbard, India Mission 1910-1945.

March 15. At Marple, Cheshire, Rev. W. Millman, Congo Mission 1897-1938.

ACKNOWLEDGEMENTS

(To 20th March, 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anon., 7s. 6d.; Readers of the "Life of Faith" (£1 work in Jamaica), £3; H.A.L., Blaenavon, £2 7s. 6d.; Anon., 7s. 6d.; J.W.D.A., £1; H.C.K. for Yakusu, £8; Two Friends in Crowborough, £2; Readers of *The Christian*, £10 10s. 0d.; S.S.S., £4; Anon., 7s. 6d.; Anon, 5s. 0d.; H.S., 10s. 0d.; Hampshire Baptist, 5s. 0d.; Anon., 7s. 6d.; Anon, £4.

Medical Fund: O.A.P., £2; S.N. Work in Palwal, £2.

Translation Fund: A.U.S. for Christian Literature, £2.

WE MUST PRESS ON

(Continued from page 66)

spiritual vitality of our Baptist Churches. This magazine has to go to press before the accounts for the financial year are presented, but at the moment of writing it seems likely that the income of the Society will this year be greater than ever and that the possibility of a deficit is remote.

No true Christian can doubt the importance of the work to which the Society is committed. The Gospel must be proclaimed in all the world—that is what our Lord commanded. Individuals and governments may try to hinder us; but at all times we must obey God rather than men. In the clear conviction that Jesus Christ alone is the Hope of the World and the Saviour of men we must press on in the task which He Himself has entrusted to us.

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CEYLON ADVANCING

H. J. CHARTER

An account of the B.M.S. work in Ceylon, by one who gave a lifetime of service to the Society. It has many interesting sidelights on the country and its people. *Illustrated.*

6s. 0d. (Postage 3d.)

CONGO BACKGROUND

G. J. M. PEARCE

The author, after an extensive tour of the Congo region, has succeeded in writing a lively and informative book on a part of Africa which is rapidly changing in consequence of the impact upon it of Western civilization. The book not only gives an understanding of the background of mission work but also throws valuable light on the land, the people and their customs.

4s. 6d. (Postage 4d.)

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JUNE 1956 PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

The Botanical Gardens, Port of Spain, Trinidad
The centre tree is one from which Chalmoogra oil is extracted

CHRISTIAN CO-OPERATION

IN our report number last month it was not possible to do justice to one aspect of our work: co-operation with other Christians. The B.M.S. is one Society among many engaged in preaching the Gospel throughout the world. It is the instrument used by British Baptists to fulfil their missionary obligation. Baptists of other nations have their own Societies and in certain of our fields there is close co-operation with them. But Anglicans, Presbyterians, Methodists, Congregationalists, and so on are also engaged in missionary enterprise.

We may not wholly agree with them in doctrine and practice, but wherever possible we co-operate with them as fully as we are able. As Baptists we can do no other. Our definition of the Church includes them. They are our brethren in Christ seeking to fulfil His will as they have come to understand it.

SOME of our most important educational work is done in co-operation with others. Serampore College in India is supported by British, American and Indian churches, and the present Principal is a member of the Syrian Church in India. The training institutions at Kimpese in Belgian Congo which are making so great a contribution to the building up of the Congo Church are also co-operative ventures shared with the American Baptist Foreign Missions Society and the Swedish Mission.

The two great Christian training hospitals in India—Ludhiana in the North and Vellore in the South, are staffed by Christians of several denominations, our own included. The problem of presenting the Gospel to the Muslims is grappled with at the Henry Martyn School of Islamics, Lahore, where Anglicans, Methodists and various American bodies share responsibility with us. A number of training colleges, high schools and hostels in India are also jointly maintained.

OUR missionaries and the churches which they serve are linked together with other Christians in such bodies as the National Christian Council of India, Burma, and Ceylon; the Congo Protestant Council; the Evangelical Alliance of Angola. To the development and well-being of these organizations Baptists have made a worthy contribution. And they in their turn have in many ways strengthened our work and witness.

The Literature work in Hong Kong for which Rev. H. W. and Mrs. Spillett are responsible is under the auspices of the Council of Christian Literature for Overseas Chinese — a co-operative body; and Rev. J. and Mrs. Sutton in Kuala Lumpur, Malaya, work with the Malayan Christian Council.

AT home the Society is a member of the Conference of British Missionary Societies and shares in its responsibilities. In this Conference are Protestant Churches of all kinds ranging from Anglo-Catholics to Pentecostals. At the headquarters of the Conference at Edinburgh House, Eaton Gate, London, constant attention is being given to missionary problems and when necessary joint action is taken on current issues such as, for example, the attitude of the Government of India to foreign missionaries.

The Conference also maintains a co-operative publishing house, The Edinburgh House Press, which produces books and pamphlets for all the co-operating societies. This British Conference is linked through the International Missionary Council with other such bodies throughout the world and with the various National Christian Councils.

THERE are some who believe that co-operation is not enough, the situation in certain parts of the world demanding not separate Christian denominations co-operating freely, but one united Church. Only as Christians are organically united can they make a real impact on the pagan world. For a number of years now those who hold this view have been assiduous in their propaganda. In books, pamphlets, newspaper articles, addresses, they have eloquently set forth their case. In bodies like the Student Christian Movement they have exerted a great influence. The effects of their work can be seen in the various movements towards unity.

Two schemes for Church Union involve the B.M.S. One is the scheme for a United Church of North India, the other a scheme for a United Church in Ceylon. True to Baptist tradition and principles, the churches overseas are being left to

(Continued on page 94)

QUIET ADVANCE IN THE WEST INDIES

By VICTOR E. W. HAYWARD

UNSPECTACULAR but steady progress can be reported of last year's work in our Baptist churches in Jamaica and Trinidad.

In Jamaica, 1955 marked the tercentenary of British rule and influence. To a special commemorative issue of a leading daily newspaper our missionaries contributed by request an article on the Emancipation of the slaves and a sketch of Baptist history in the Colony. At the beginning and at the close of the year religious services sponsored by the Jamaica Christian Council formed part of the national celebrations. Thus have we been reminded of our shameful part in the terrible slave traffic, of our Baptist lead in its abolition, and of the continuing task of spiritual emancipation.

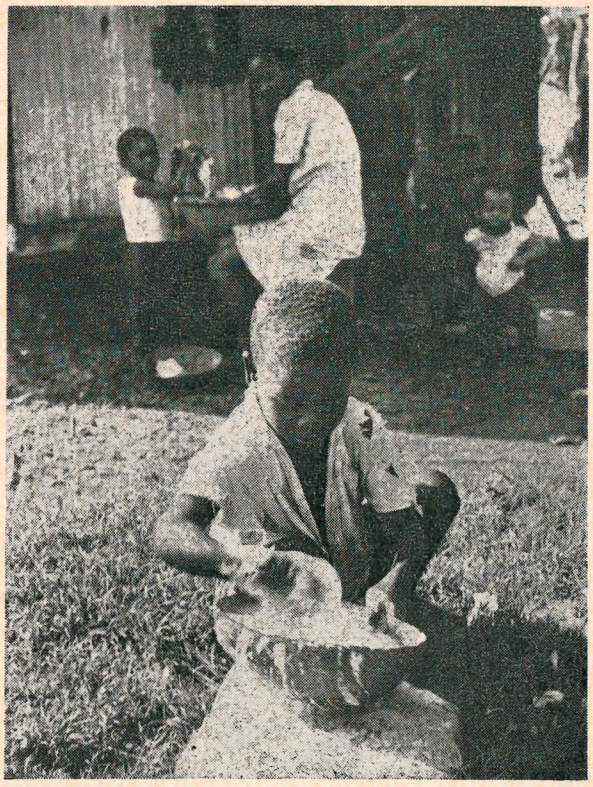
THE Jamaica Baptist Union announces 1,543 baptisms for the year, two hundred more than last year, and a net gain to its total church membership of just over 900. It is, however, difficult to keep pace with the growth of the population. The last census showed over one and a half million people in the Island. Our 235 Baptist churches now have a membership of a little less than 25,000.

During the year of the Rev. J. M. Bee's Chairmanship, the Union has had "Christian Stewardship" as its special theme; spiritual growth has been quickened, as well as financial advance recorded. Under the Rev. Leslie Larwood's ministry, East Queen Street Church has shown great vitality in every department of its life, and is now making history by paying in more to the denominational Central Fund than it draws from it.

The Jamaica Baptist Missionary Society had set itself an altogether unprecedented target of £5,520. Contributions once again set a new record, but fell short of the goal by £1,000. As a great act of faith, all commitments made under the courageous budget have been met, and the Society bespeaks our prayers as it deals with this heavy deficit.

THE presence of the Rev. J. A. and Mrs. Leo-Rhynie and the Rev. Ivan Parsons in our homes, our churches, and our committees last year put us immeasurably in their debt. Here is a paragraph in Mr. Rhynie's annual report to the J.B.U. Assembly:

"Our greatest partnership in the propagation of the Gospel has been with the Baptist Missionary Society of England. For exactly one hundred and forty-three years they have been by our side, giving us men and money, sharing in the training of our youths, paying the salaries of the Staff of our College, and partially of the Staff of the High School, assisting in ministerial support through the Central Fund, and helping in our Women's work. It would seem that as gratifying as these gestures of goodwill have been, there is a greater contribution which is beyond our estimation, namely: the genuine spirit of fraternity and unity which the B.M.S. has displayed towards us over these fourteen decades. They esteem us very highly and



This little West Indian lad helps mother with the washing

Practical work at a teen-age camp at Kingston, Jamaica

treasure the tie that binds our two great Societies together like the inexpressible, unbreakable bond between a loving Mother and a devoted Daughter. Indeed, so we are, seeing we are the second Field to which the B.M.S. in its early beginnings, turned its attention. We would assure them of our gratitude, love and unbreakable unity of purpose."

THE Rev. Keith and Mrs. Tucker, Mr. and Mrs. W. Murray White, the Rev. Cecil and Mrs. Woodyatt, and the Rev. Walter and Mrs. Foster have all been on furlough in this country at some time or other during 1955, and we have rejoiced in the opportunity of fellowship with them. This has placed a tremendous burden of responsibility upon the Rev. David and Mrs. Jelleyman, as our representatives in Jamaica. In addition to his duties as Acting Principal of Calabar College, where thirteen students have been in residence, Mr. Jelleyman has also in other ways deputized for Mr. Tucker in denominational affairs.

He has taken his turn in the conduct of a Sunday afternoon broadcast Service over Radio Jamaica, been active in the life of the Student Christian Movement (and also addressed the University College I.V.C.F. group), continued in pastoral charge of two small churches, and served as chaplain of the Calabar High School Scout troop. Mrs. Jelleyman has been equally busy, adding teaching in the College, full-time instruction in the High School, Girls' Guildry and other work among women and girls, to her home responsibilities. (Join the B.M.S. for a full life!)

ALTHOUGH it falls within the current year, we must here record the Opening of the Calabar Chapel on February 8th, 1956. This beautiful building crowns the fine set of premises on this new site. The address at this dignified and inspiring Service was given by His Excellency the Governor, Sir Hugh Foot. We note these words from the statement printed at the end of the Order of Worship:

"Calabar Chapel has been a house of praise and prayer for theological students and for pupils of the School for many years. A tradition has been established according to which daily prayers are conducted separately by each in the morning and jointly in the evening. For the boarders in the School services are held on Sundays. To some the chapel has been a place of personal commitment to Christ in conversion and of public confession of Christ in baptism. Many who have shared in the life of Calabar testify to the nearness of the Saviour and of the power of His Spirit experienced in corporate worship there. For a continuance and a renewal of such blessings Calabar now earnestly and confidently looks and that not for herself alone but for the neighbourhood for whom also the new chapel is designed to provide a spiritual home."

A NEW building has also been the highlight of the year's happenings in Trinidad. An unexpected grant from the B.M.S. enabled the members of Fourth Company Church to open on August 13th the church building which they had so long been valiantly but unsuccessfully attempting to complete. This brought encouragement to Baptists throughout South Trinidad.

The members of the Cachipe Church, with the help and guidance of the Rev. Cyril Nunn and Miss Eva Waggott, have painted their church themselves. "Its roof outside is now a glowing red and its walls a cool grey. Inside the walls are a restful green with gleaming newly varnished benches to sit upon." Basseterre church members are now also saving money and purchasing materials in the hope of erecting in due course a new building to the glory of God.

For the most part, work among these South Trinidad churches has continued to be an up-hill operation, with the response at Women's Meetings the most encouraging feature. The school at Fifth Company gained a good Inspector's report, in spite of staffing difficulties, and the Marac school has continued splendidly.

(Continued on page 91)

150 YEARS AGO IN INDIA

On 1st June, 1806, just 150 years ago, William Ward held the first open-air service in the Bow Bazaar, Calcutta. Right in the heart of a district which was then a hot-bed of vice and immorality, surrounded by liquor shops and brothels, a piece of land had been purchased by the pioneer missionaries. On it was built a bamboo shed for use as a chapel.

On the 1st June this chapel was first used for worship, and here the natives of Calcutta for the first time heard the Gospel preached in public in their own language.

Crowds poured in at the gate and filled the bungalow and compound to hear a European and Hindu converts preach. William Ward's appearance created great interest, for he spoke the colloquial language with singular ease and purity. The crowd shouted excitedly: "That's he: that's the Hindi preacher. Why are you destroying caste?"

On the third Sunday in June a greater sensation still was created when a converted Brahmin stood up to exhort his countrymen to embrace a foreign religion. When he left the bungalow he was surrounded by angry people who poured a torrent of abuse at him. One man called out: "Vagabond, why did you not beg at my house? I would have given you a handful of rice myself rather than have you become a foreigner!"

But the missionaries were greatly encouraged by the interest created. Gradually the novelty wore off and disturbances became rare. Attentive congregations gathered to hear the Gospel of Christ.

WHAT THEY SAY IN THEIR LETTERS

Here are some points from recent letters from missionaries:—

We hope the (new) X-ray will play its part in adding to the income of the hospital. We, unlike the Government places, have to charge fees. It seemed so strange at first, coming out from the National Health Service, to have to write bills. I did not like it.—*Beryl Grindley, Palwal, Punjab.*

Paradoxically, although the need for missionaries (in Congo) is as great as ever, they must now work directly towards the day when they will leave.—*Fred Stainthorpe, Bolobo.*

The exterior of the hospital looks quite well cared for at the moment since it has been given a new-look in becoming shades of white-wash. — *Isobel Thomson, Berhampur, Orissa.*

MEN FLOCK TO PRAYER MEETINGS IN THEIR WORKING CLOTHES

A week of prayer is held at the New Year in the Congo city of Léopoldville. This year, the response of the African people is described as "amazing". But the response of Europeans was disappointing.

The missionaries were satisfied with the numbers attending the African services at the beginning of the week. And every evening the congregations grew.

On the Thursday and Friday, the church at St. Jean, with seats for more than 900 people, was almost filled.

More than half the congregations consisted of men who gathered in their working clothes on their way home from their day's labour.

The missionaries report that the services showed that the African churchpeople are growing in their understanding of the Faith and the spirit of prayer.

Services for speakers of European languages were arranged this year for the first time. They were conducted in French, English and Dutch.

Apart from missionaries, they were not well supported. But the arrangement will be repeated next year in the hope of better results.

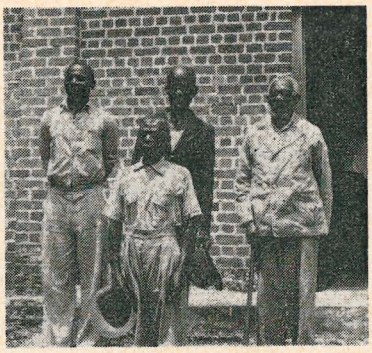
MR. HAYWARD VISITS CONGO

The General Foreign Secretary, Rev. V. E. W. Hayward, is at present making a tour of the Congo field. This month he is due to visit the stations of the Middle River Region and to attend the Regional Conference.

Later we hope to publish an account of his experiences.

REED INSTRUMENTS WANTED

In the work amongst young men at Bolobo in the Belgian Congo, there is a real need for musical instruments. Would interested readers who have reed instruments (clarinets, oboes, etc.) for disposal, please contact: The Rev. J. C. Garside, c/o The Manse, North Row, Warminster, Wiltshire.



Four veterans of the church at Yakusu

SECRET EXIT

By BRUCE HENRY

ON the morning of Sunday, January 22nd, Joyce and I, with our children Michael and Carol, were ready to jump into the Mission Station Wagon at Udayagiri, Kond Hills. The car was to take us to Berhampur, on the first stage of our journey to England. A group of people had collected to bid us farewell. One of these—a Kui schoolmaster named Anamchandra — offered prayer on our behalf. A few moments later we were in the car, heading for Berhampur, eighty miles distant, where we should catch the night train to Calcutta. My colleague, Fôn Bowen, was accompanying us as far as Berhampur.

We had only travelled one mile, reaching the Udayagiri bridge, when a cordon of Oriya people, across the road, stopped us from proceeding. Despite our entreaties the men would not allow us through, saying that all traffic was being halted by strikers throughout the whole district, in protest against the Indian Government's decisions regarding State Boundaries.

HOW should we catch our train to Calcutta? Even more awkward, how should we be in time to embark on the ship at Bombay? Thoughts and fears like this created an uncomfortable feeling. But there was nothing for it but to return to the Mission. The Udayagiri Postmaster kindly wired Bhanjanagar and Berhampur for news concerning the situation. The replies came back: all road traffic brought to a standstill; trains not running due to hostile crowds obstructing the line. We therefore hastily sent off telegrams to Berhampur and Calcutta, cancelling rail tickets and requesting the B.M.S. Field Secretary, Ernest Madge, to send our shipping documents by air to Bombay. All these arrangements were made much easier through the help of our colleagues.

The station-wagon used for the journey

Fôn and I soon got maps out and began planning an "escape" route. The route via Berhampur and Calcutta was obviously out of the question. If we took the long jungle route southwards to Muniguda Rail Station we might well find that there, too, the trains were held up. Leaning over the map, Fôn pointed to a northern route, and said emphatically, "This road via Phulbani is our only hope." I agreed with him. A night journey along this lonely road to Raipur in Central Province, 320 miles away, could take us out of Orissa practically unnoticed. At Raipur we could catch the Calcutta-Bombay Mail train; if that failed, we should attempt the twelve hundred miles motor journey to Bombay!

DURING the afternoon I went to see the Oriya shopkeepers and others in Udayagiri. They were standing in groups in the main thoroughfare, chatting about the great strike. Joining the main group I entered into their conversation in a friendly manner. I explained how important it was that we should catch the ship at Bombay. To miss that boat would cause untold delay to us as a family, and cost thousands of rupees. They seemed quite sympathetic, so I seized the opportunity of asking them to let us through. Several of them replied, "If *we* let you through, others will undoubtedly stop you at Bhanjanagar, Aska or Berhampur, and you will be put to even greater inconvenience."

"We'll take that risk," I said. "All we want is for you to let us through Udayagiri."

Finally, they nodded at one another, and promised not to hold us up. I thanked them and returned to the Mission, jubilant. I had not breathed a word about our intended route. Our exit was to be a secret!

At about 4 p.m. we drove off once again, loaded with luggage and well supplied with food for several days in case of need. What sighs of relief went up when we were safely the other side of Udayagiri!

Sunset in the Kond Hills. The Moorshead Memorial Hospital is in the foreground

OUR route now took us 35 miles to Phulbani, the Government administrative centre for the whole of the Kond Hills. As we jolted along the dusty road we wondered what sort of reception would await us in Phulbani. Seeing a lorry approaching we signalled to the driver. When he had stopped, we asked for news of any trouble in Phulbani. His reply was: "Drive through the town as quickly as possible and you should get through. If you stop, it might prove awkward!"

We took him at his word and, having previously supplied ourselves with ample petrol at the Mission, we planned to get through Phulbani as quickly and surreptitiously as possible. Avoiding the main town we drove round the little-used circular road, and thus escaped attention. Once we were on the main Phulbani-Boudh road, the immediate danger was past, and we drove quickly away. That was another hurdle safely cleared.

The road to Boudh, a further 44 miles, took us down through the mountains by steep hairpin bends. After dark, as we were negotiating one of these, a leopard ran along the road ahead of us, quite close. Then, crossing the road in front of the car, it sprang over a wide gully up on to a bank at the side of the road and disappeared in the forest.

ON nearing Boudh Town, we feared the possibility of another hold-up; but by taking the by-pass road we got safely away without incident. Most of the inhabitants were asleep.

Some way beyond Boudh we stopped for a picnic supper beside a river. In the moonlight everything was quiet and restful. It seemed hard to believe that we were through the main dangers. A great sense of gratitude added to our happiness as we said grace by the calm waterside. Two bullock carts ambled slowly past. Perhaps their drivers were wondering what a strange feast these sahibs were having in the open air at that time of night!

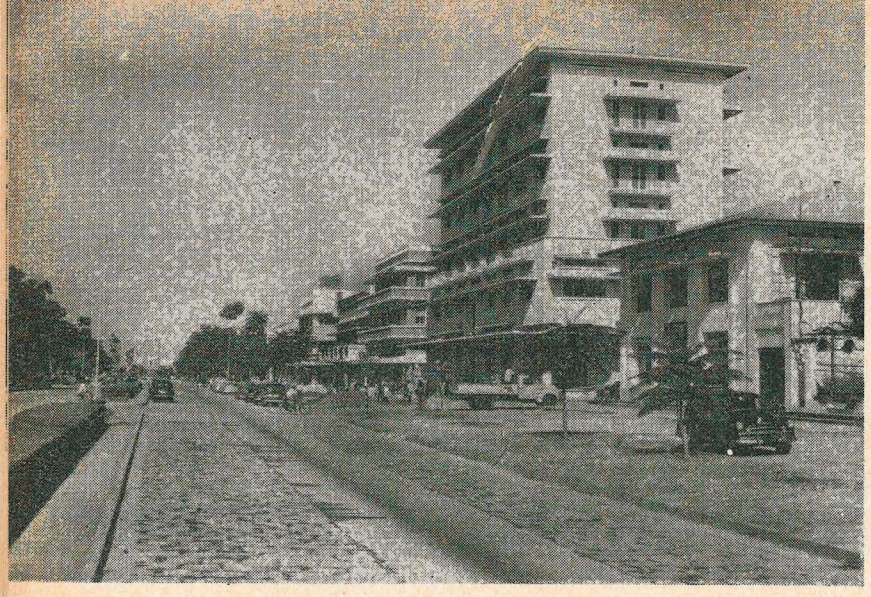
After supper we moved off again, and drove on through the night with Fôn and I taking turns at the wheel. When I felt drowsy Fôn took over, and vice-versa. The car ran well, and despite dust and lack of space everyone managed a little sleep at some stage or another. Every now and then gleaming eyes, caught in the headlights, revealed the presence of jackals, foxes and other animals on the prowl. Hares scurried along in front of us with their little white tails bobbing up and down; nightjars kept flying up from the road just in front of the car. As we crossed a concrete river-causeway, an enormous eagle-owl, caught in the beam of the lights, glared at us from the roadside with catlike eyes, then flew off into the trees.

AT sunrise we neared Raipur and, being ready for a meal, chose a suitable spot and stopped the car. After a tiring night the rest was really welcome. It was good to stretch our limbs and take a breath of fresh air. Fôn and I stole a few moments' sleep while Joyce prepared a picnic breakfast. It was decidedly chilly, but the air was soon warmed by a glorious rising sun.

Reluctantly leaving that place we drove leisurely into Raipur and made for the Station. An official at the Station informed us that there was only half an hour to spare before the Bombay train came in; so, with considerable haste, we bought tickets, booked berths and attended to luggage formalities.

As the train hurried us on across the Deccan, I sat gazing through the window. Thinking over the events of the past twenty-four hours, I breathed a prayer of gratitude. Had the Udayagiri crowd not stopped us the previous morning when we first

(Continued on page 92)



Rue Albert Premier, Léopoldville, Belgian Congo

CHRISTIAN ENDEAVOURERS MAKE HOSPITAL BEDS

Young people at Big Cave village, near the mission at Serkawn in Assam, gave the hospital staff a surprise.

All last year, the ward was crowded. To make more room, two partitions were removed and the ward was extended the whole length of the building. The work was watched by the hospital's friends who live in the village. And, without a word to the hospital staff, the Christian Endeavour also became busy.

As a result, one morning between 30 and 40 members of the Christian Endeavour arrived at the hospital. They were carrying three wooden beds, a large and a small sheet and their mugs.

The beds and the sheets were gifts for the hospital. Boys had made the beds. Girls had collected and sold bundles of wood to raise money to buy the sheets.

A service was held for the reception of the gifts. Nurses arranged a table just inside the hospital gates and decorated it with flowers. The young people stood outside the gates to hand over the beds and sheets. A dedication prayer was said and the young people were thanked.

Then the mugs were brought into use. The young people were given tea. Afterwards, they joined in a sing-song with the patients and staff.

Women surprise their Leaders

More than thirty women attended the first day of the annual meeting of the district union of churches at Rangpur. Their presence surprised the leaders who had had little hope of any women attending.

A special meeting for women was arranged for the second day. And it was such a success that another was held on the third day.

Three groups of people attended the meetings.

From Rangpur town came Bengali-speakers. From the far south of the area came the Santali people, who had a tiring 24-hour journey. And there were the Uraons, who have a language of their own.

At some meetings four languages — Bengali, Santali, the Uraon tongue and English—were used.

YOUNG MEN B A FORTY

For some years, missionaries at Lingungu, Belgian Congo, have been travelling 140 miles from their station to visit villages.

For the first 50 miles, the Church is strong. In the last 50 miles, it is becoming established. But, until recently, there was no Christian witness in the middle 40 miles.

Then the state appointed an African male nurse who is a Christian to a small hospital which it runs at Yahuma within the 40-mile gap. He was trained at a B.M.S. school and his wife is a Christian.

At his invitation, the missionaries began to call at Yahuma to minister to the family. Other men, including a telegraphist and a carpenter, who had attended B.M.S. schools began to make themselves known to the missionaries.

In 1954, the Mission bought a plot of land four miles from Yahuma. Two young men and their wives were sent there by the Mission to build a village and a church.

Recently, the Rev. Cyril Austen

Clearing part of the forest

GIN TO CLOSE MILE GAP

spent two days with these two young men. They call their settlement Loali. It has a chapel and two small houses.

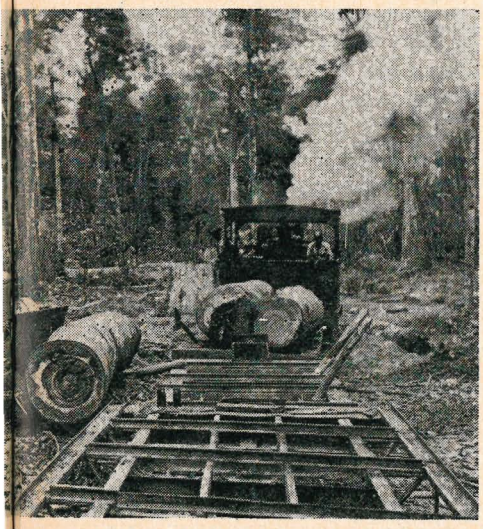
One of the young men conducts services in the chapel and in places round about. The other young man runs a small school in which he now has three boys who can read.

The pair reported to Mr. Austen that there are 22 baptized Christians in the locality. They asked him to register 30 inquirers.

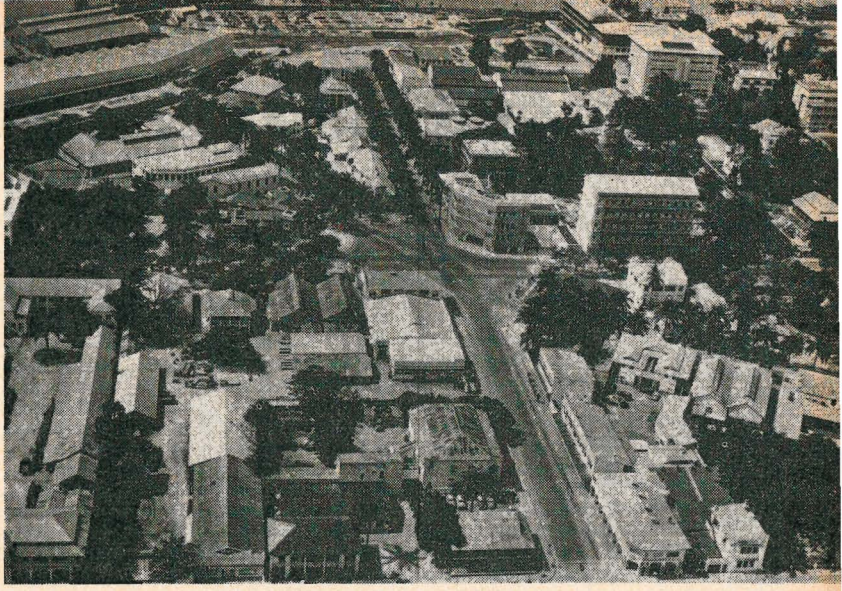
Three inquirers had been meeting for worship and instruction with the male nurse since before the two teacher-evangelists settled at Loali. They were reported to desire baptism. They were examined, found ready and were baptized.

Afterwards, about 50 people attended a service in the chapel. Then the small group of believers joined in the Holy Communion and the three who had been baptized were received into the Church.

So, the 40-mile gap is beginning to be closed.



ongo to prepare for a road



The commercial centre, Léopoldville, seen from the air

RAILWAY STOPS SHUNTING FOR A CRUSADE

A big evangelistic crusade was held by the ministers of Port of Spain, Trinidad, from February 19 to March 4.

Similar united campaigns have been held every two years for the past six years. While the results have been difficult to assess, they have, at least, had value as acts of witness.

The Government offered the ministers the use of a huge railway garage immediately behind the station. The railway helped by stopping shunting while the services were being held.

When the Rev. Amos L. Suter went to inspect the garage, a railway worker asked him what he wanted. On being told, he said: "I went to the last Crusade and it did me good. If there is going to be another, I shall attend that, too."

"Look, Reverend," he also said, "I have two strong hands and I am ready to use them to help you to get this place ready."

'Small' job for Three Missionaries

The B.M.S. classes the station at Kibentele, Belgian Congo, as a small one.

But it caters for a district more than 80 miles long.

In this area, there are 12 Communion centres.

There are well over 1,000 members of the church. Many more people attend services and inquirers' classes.

The station has a boarding school for 133 children. Other children attend the school as day scholars.

There is a hospital with an outpatients' department and a village for lepers.

Then there is the Bible School, a new venture of great promise. This school is for the training of teacher-evangelists and is wholly supported by the African Church.

The missionary staff numbers THREE.

PREPARING A HIGHWAY

By JEAN H. DELMORE

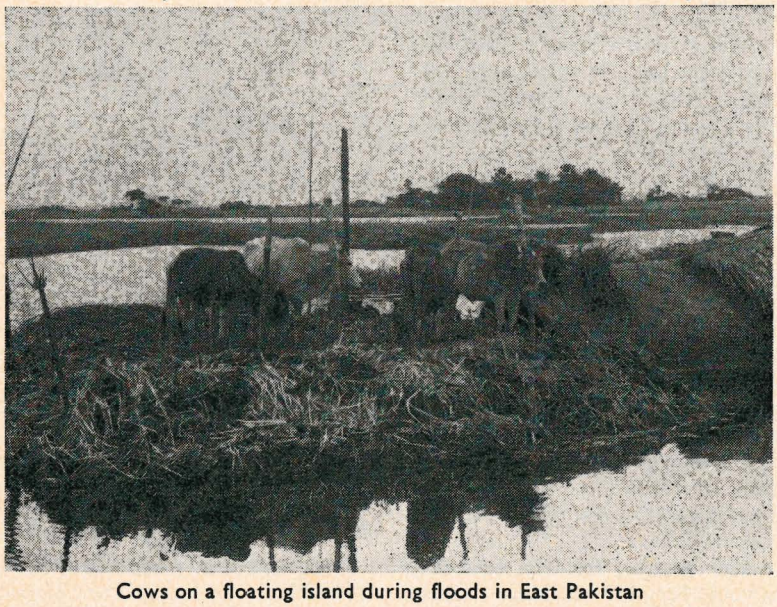
THIS month we paid a visit to some of our most Southern villages. The journey is not an easy one, as the roads are so very sandy and in other places there are no roads to speak of, as we know them. But in spite of this we were able to make contact with quite a number of our own folks there.

This was my first trip to this area, and I made the journey partly by train and the remaining part by Land-Rover. The Rev. J. O. Wilde, my colleague, and two of our Bengali pastors, along with two other women from one of our villages left early in the morning, while I caught the mid-day train from Rangpur which was to take me on a four hours' train journey. I was to get down at a station called Mahimaganj, and there Jack met me with the Land-Rover.

The people in the train were very anxious to know where we were going, as they always ask and have to be told, but this time, on being told, they were much concerned, and said they had never heard of such a place as Banihara. Then one person offered the information that it must be in the midst of the jungle, and I caused a lot of laughter by replying that that was quite possible. Anyway, we reassured them that we were being met and that our Land-Rover would take us the rest of the way.

LITTLE did we know what to expect, but so far so good. The Land-Rover duly arrived and we started on the last lap of our journey, making one stop to chat to a Christian lad who works on a steam road roller. He is the relation of one of our Christian families here in Rangpur. Then we continued our journey, negotiating three bridges which had been affected by the recent floods, so we had to make several detours and then we had to ask our way.

We met a Hindu who was going in our direction, and he offered to show us the way in return for a lift in the Land-Rover. After some time, accompanied by a great deal of talk from our Hindu friend, we arrived at a market place, and he got down and there pursued more conversation. In the end we discovered that we were on quite the wrong track. Eventually we persuaded a Muslim villager who had joined in the conversation to come along with us and show us the right path, as darkness was falling by this time. He agreed to come with us, but before long, from his position in the back seat we heard him ask for a cigarette which we could not supply, but we assured him that if he showed us the right path he would be suitably rewarded.



Cows on a floating island during floods in East Pakistan

SO we proceeded, retracing our steps and searching for a path off to the right. Suddenly we came across a path, and he assured us this was it, although it did not look like a path to us. There was nothing for it but to bump our way across the paddy fields, which was not too good for our vehicle or for us.

However, on the advice of our good Muslim friend, we started to look for what he called a leak whereby the Land-Rover could pass, but it did not seem to exist, and we searched and searched to no avail. In the end we were just going round in circles, and beginning to wonder if we should have to spend the night

there, but we would have chosen another spot for the purpose.

Suddenly from nowhere, as it were, we were being greeted in true Bengali fashion—"*Namaskar, namaskar,*" all round—and how happy we were to see some of our Christian friends—Cornelius Babu with whom we were to stay for the next few days, and the schoolmaster from Banihara, and several boys of the school armed with *kodals* (Bengali shovels) to cut a way through the paddy fields and the jungle to allow our car to pass. Then they ran ahead of us, cutting a way as we proceeded at a slow pace through the jungle. In the meantime Cornelius Babu had seated himself beside us and we were hearing all the news of the people who had arrived for the weddings which were to take place the next day.

OUR Christians' welcome and the way they made a path for us was such a contrast to the Muslim youths of the village. Their idea of helping was to hang on to the back of the car, and thus make more difficult our journey.

Truly preparing a highway . . . and much is being done in that village to prepare the way of the Lord, but there yet remains much to be done in that area, especially amongst the women. Will you with us give thanks for these Christians and pray for their witness, as they have opportunity towards their Muslim neighbours who so badly need to hear and to know about the love of Christ which has power to transform men's lives.

Two young Chakma Christians on their wedding day

QUIET ADVANCE IN THE WEST INDIES

(Continued from page 84)

LOOKING to the future, the most important progress of the past year has been made at Princes Town. Two successful evangelistic crusades conducted here by our missionaries have laid the foundations of a new Baptist cause. Regular Sunday evening Services are being well attended, and enthusiasm is in evidence at the Sunday School held in Miss Waggott's home. Please pray for the steady advance of this work.

From St. John's Church, Port of Spain, the Rev. Amos Suter reports a deepening sense of fellowship in church life, increasing attendances at Sunday worship, improvement in Sunday School teaching, and a great step forward in the C.E. Society. The continual moving away of members, however, threatens to make St. John's a "down town" church.

Mr. Suter exercises a wide ministry far beyond the walls and affairs of his own church, including regular broadcasting over Radio Trinidad. Mrs. Suter and Mrs. Nunn have led the usual busy lives of ministers' wives. Mr. Nunn, under frequent admonitions to "mash de brake, man", has learned to drive a car, and will be proceeding to the St. Ann's Bay group of churches, in Jamaica, when the Rev. Sydney and Mrs. Poupard return from furlough this summer.

REVISING THE BENGALI BIBLE

By H. M. ANGUS

WE can never too often rehearse to ourselves and to the rising generation in our midst, the glories of our Baptist record in Bible translation. The great achievements of the Serampore trio are focused in an event in the year 1801, when, upon the Communion Table in the Serampore Mission Chapel, the first edition of the Bengali New Testament was laid: Carey received it, as Ward, the printer, brought it forward, and Marshman, himself a gifted linguist, went from the service to compose a hymn of praise, so significant and moving was the occasion.

It is virtually that Bengali New Testament, even after the successive recensions of Yates, Wenger and Rouse, and various revisions of later years, which is the current version to-day. Carey's Bengali version of the Bible stands indeed as one of the finest examples of the translation of the Christian Scriptures into other tongues in this, or any other, age.

Yet, as with any other living language, so with Bengali, there is bound to be movement and change in vocabulary, in construction, in idiom and usage. What might be called the "authorized" or accepted version of the Bengali Bible, though treasured and loved by the Christian community throughout the years, has for some time been criticized by urban educated communities and by the student population of Bengal on the grounds of style. This is a situation not very different from that in Britain as a result of which the "modern versions" with which we are familiar have been produced.

AS the need for another reprint of the Scriptures in Bengali returns, the question of a revision of the existing text arises. It is not without considerable difficulties. There is, first, the difference of opinion among Bengalis themselves as to the most suitable form of the language for the purpose: should the Scriptures employ the language of the greatest of the Bengali dramatists, Bankimchandra, or that of the novelists of a later generation or that of modern times associated with the name of Rabindranath Tagore?

Then there is the problem of the division of Bengal by which the total Christian community, and, indeed, the Hindu and Muslim communities, now find themselves with politically distinct labels, Indian and Pakistani; and, as the years pass, there may be noticeable modifications of language, setting the Eastern dominion a little further still from the Western in what we knew, formerly, as the one province.

Would that we could look forward to the emergence of a variety of free translations satisfying the needs of Christians in the churches and inquirers from without, of the more learned and of the less learned, of those whose background is Hindu and of those who are Muslim! But this is beyond our immediate reach. What is at once to be undertaken is a careful revision of the accepted version, which, while remaining close to the original Hebrew and Greek, shall commend itself, so far as is possible, to all into whose hands it is given.

WORK has already begun on the New Testament, and it is the British and Foreign Bible Society, once again, which is undertaking it. But it has invited the B.M.S. to assist in the continuance of it by appointing one of its missionaries to supervise the drafting of the revision: and the B.M.S. has welcomed this opportunity of maintaining its close association with the Bengali Bible and its co-operation with the Bible Society and with the churches and missions of Bengal.

For Rev. Harold M. Angus who returns to India in the spring of 1956 for this important work, and for Mrs. Angus; for the Bengali colleague who shall be appointed to assist him; and for the Church leaders on the field—Bengali, British and American—who form the Consultative Panel; for all these we bespeak the blessing of God and the prayers of His faithful people.

SECRET EXIT

(Continued from page 87)

set off, we should later have run into disaster, unable to advance or return. In fact, we should neither have reached Calcutta nor Bombay. Frenzied crowds might even have assaulted us and set fire to the car. Anything can happen in a riot . . . Again, the southern route to Muniguda Rail Station would have involved us in a railway hold-up. *The road we had chosen was the only way out.*

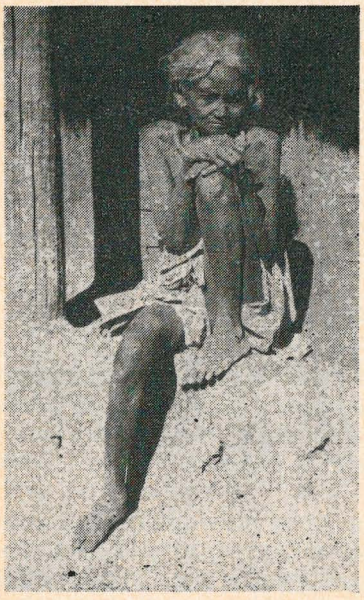
A NEW BOOK

SIX GREAT MISSIONARIES

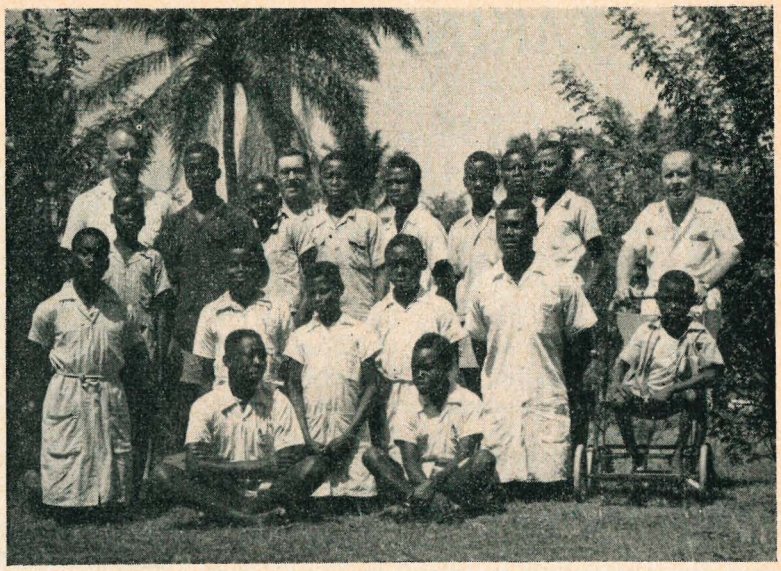
by PHYLLIS GARLICK. Hamish Hamilton. 10s. 6d.

How to assess greatness is a great problem, but each of this sextet throbs with great-heartedness, great vision and great determination.

Francis Xavier might have been a Reformer had he met Luther instead of Loyola; John Wesley a 'spikey' cleric had he not met the Moravians; and Wilfred Grenfell an ordinary consultant had he not heard Moody. The whole of Uganda might have gone Muslim but for Mackay; India and the whole missionary enterprise been poorer but for Ida Scudder and Vellore, and the world less human but for Albert Schweitzer. They all expected and attempted Great Things, and the story makes great reading. C.C.C.



An old woman in Orissa—not a Christian



A group of students at San Salvador who sat for the Government examinations. With them are Rev. Clifford Parsons, Senhor G. R. Neves and Mr. J. R. Hulme, who was at the time visiting Angola.

TEACHERS REBUILD CHURCH-SCHOOL SMASHED BY HURRICANE

A hurricane smashed the only building — used as both church and school—on the small mission station at Bandu, Belgian Congo.

It lifted the roof which then fell and broke all but two of the supporting pillars.

This happened only ten minutes after the members of a women's class had left for their homes.

Worship, classes and other activities have had to take place in the open air following the crash. Too-hot sunshine on most days and heavy rain on other days make all this out-of-doors activity difficult. Rain poured down on the first two Sundays after the building was destroyed.

So, rebuilding had to begin immediately. Within a fortnight, the site had been cleared, foundations for a slightly larger structure had been laid and pillars of concrete blocks were beginning to rise.

The work is being done mainly by a party of volunteers from among the mission's teachers. Their work in the villages is suffering as a result.

One of the keenest workers is Mr. Harry Baito, a teacher at Bandu. He organized the carrying and stacking of bricks, roofing timbers and tins, nuts, bolts and nails as soon as the hurricane had passed. He also arranged desks and forms which escaped destruction in shady places so that classes could be held.

Now, the school furniture has to be moved several times a day. A spot which is in the shade at 8 a.m., for example, is in the full glare of the sun at 10 a.m.

But Bandu will soon have a new church-school—and a better one than before the hurricane.

TAKING CAPTIVITY CAPTIVE

By JOHN C. GARSIDE

THE prison was one of the testing grounds of the faith, according to the New Testament where the word occurs nearly 30 times. We learn that not a few of the apostles sojourned in prison where God wrought mighty acts of liberation in their midst. At Bolobo today the work of the Gospel in the prison still goes on. To us, as to those in Apostolic times, man's captivity can still mean God's opportunity to liberate.

Bolobo today counts some 8,000 Africans all of whom, unfortunately, are not law-abiding citizens! Hence the need for the local prison. On an average, 20 prisoners are to be found there. Offences vary from petty theft to refusal to pay taxes or debts. Sentences may vary from between a day and a year. Many of the prisoners claim to be Protestants, in so far as they are not Roman Catholics, or that they have had some contact with a Protestant mission. Others, of course, have been in church membership. What more natural, then, that our ministry should extend to them also?

Accordingly, a year ago we approached the local Belgian Administrator, himself a Roman Catholic, who gave us permission to conduct a service once weekly in the prison compound. This has been maintained as a regular feature of our mission activities ever since. A simple service is conducted every Sunday morning at 8 o'clock. The language used is Lingala which the majority can understand. Hymns are accompanied by cornets played with varying degrees of inefficiency by the male members of the Bolobo staff, but mercifully, always to the delight of the Africans present! The Gospel is presented as a real challenge to the future.

WHAT exactly is our aim? In the words of Paul, himself a prisoner many times, we aim to "take captivity captive", to liberate the minds, hearts and souls of those men and women prisoners. We take as our central theme the "glorious liberty of the sons of God". The work has also its social implications. Essential to our work is the spirit of real concern and Christian friendship. We try to make the prisoner feel that he is not an outcast but a person who can make some noble contribution to life. We look upon him not as one who has done wrong in the past, but as a potential well-doer in the future. In other words we aim not only to introduce him to the Christian faith, but first to regain his faith in himself.

Revs. J. D. Viccars and J. C. Garside leading worship at Bolobo with their cornets (see p. 85)

The results? Nothing really startling, but a great deal which is satisfying. Several prisoners on completion of their sentences have assured us of their desire to "go straight" and to renew contact with the Mission at Bolobo or farther afield. We have been encouraged by the attendance of the guards who have worshipped together with their charges. Last, but not least, is the fact that we are always warmly welcomed and thus, as we prefer to interpret it, needed.

CHRISTIAN CO-OPERATION

(Continued from page 82)

make their own decisions, being encouraged to seek the guidance of the Holy Spirit. We at home cannot easily assess the situation in these lands where a weak divided Christian community faces formidable adversaries.

But the decisions to be made are difficult ones, involving fundamental evangelical principles. The Baptist churches of North India and of Ceylon stand in need of our understanding and our prayers.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

June 3—9: BARISAL. The mission station at Barisal is in the centre of a rice-growing district intersected by numerous waterways. It serves a large district of sixty village churches. In Barisal itself are boarding schools for boys and girls. In your prayers remember not only our own missionaries, but also their colleagues from the Bengal Baptist Union and the village pastors, schoolmasters and district supervisors.

June 10—16: CHITTAGONG HILL TRACTS. In Chittagong, church and evangelistic work is done. At Chandraghona, in addition to such work there are the Hospital and Leper Colony, where not only are needy folk healed, but nurses are trained. Rangamati is a centre for district evangelistic and church work.

June 17—23: JESSORE AND KHULNA. At Jessore there are no resident missionaries, the evangelistic and church work being supervised by Pakistani workers. At Khulna, Mr. D. J. Stockley is experimenting in evangelism as an agricultural missionary. Pray for all who preach and teach in this area. Pray too that God will send more workers.

June 24—30: DACCA. This important city is the capital of East Pakistan. The work in the city itself among Muslims is difficult, but steady witness is maintained among students in the Regent's Park Hostel and among women. In the surrounding district Indian workers continue evangelistic and church work in the villages. At Narayanganj there are opportunities for witness to the European community also.

MISSIONARY RECORD

Arrival

March 27. Mr. N. A. Ellis, from Calcutta.

April 9. Rev. J. T. Sidey, from Gaya.

April 14. Miss J. M. Howard, from Ntondo.

Births

March 13, in London, to Rev. R. W. and Mrs. Lewis, a daughter, Ruth Margaret.

March 17, at Pimu, to Dr. and Mrs. D. H. Wilson, a son, James David Gerard.

March 24, in London, to Rev. R. A. and Mrs. Crumpler, a son, Patrick John Malcolm.

Deaths

April 14. In London, Mr. A. W. Mills, F.C.A., Honorary Member of the General Committee. At Letterton, Pembs., Rev. R. Edwards, ex-officio member of the General Committee.

April 20. In London, Rev. E. Anstie Bompas, Honorary Member of the General Committee, Secretary of the London Baptist Missionary Union.

ACKNOWLEDGEMENTS

(To 23rd April, 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anon., £2; M.D.C., £2; "Jim", £2; "A Reader of the Missionary Herald", 5s. 0d.; Mr. K. I. Stanfield, £7; Anon., 10s. 0d.; Mrs. L. Moreton Wood (Work in Angola), £2 2s.; A Friend, £10; Anon, 7s. 6d.; Anon., £1; Anon., 7s. 6d.; Anon., £1; Anon., 7s. 6d.; Anon., £1; Anon., 7s. 6d.; Anon., £1; £1 5s. 0d.; "Caribbean" Work in West Indies, 4s. 6d.; Anon., £1 11s. 0d.; Anon., 7s. 6d.; Anon., 10s. 0d.; Anon., £1; "In Memoriam"—M.S., 10s. 0d.

Medical Fund: Anon., £50; Mrs. Cordwell, "In Loving Memory", £1; A.U.S. (Work among Women), £2; Anon., £1; For Investment to provide Permanent Subscription, "In Memory of Agnes Gee", £15; "In Memory of Mary Ellen Gee", £15.

Legacies

The following Legacies have been gratefully received in recent months:—

		£	s.	d.
February				
17	Rev. Wm. Davies	250	0	0
	Mrs. Hester Arthur	200	0	0
22	Miss B. E. Crook	100	0	0
25	Sir Edward Wood (£5s. 15s. 4d. Medical)	11	10	8
29	Mrs. E. M. Wilson-Haffenden	1,242	12	4
March				
3	Miss S. B. Stephens (£3 9s. 0d. Translation Work)	6	18	0
6	Miss E. E. Gray	100	0	0
10	Mrs. Sarah Moorhouse	50	0	0
16	Miss D. E. Millwood	165	15	0
	Miss H. E. Stevens	50	0	0
19	Miss E. K. Adams	100	0	0
27	Mr. A. C. Theobald	3,164	19	3

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No. 3. WHY BAPTIZE BELIEVERS ONLY?
HENRY COOK, M.A., D.D.

No. 4. WHAT IS A BAPTIST CHURCH?
LIONEL R. FLOYD, B.A., B.D.

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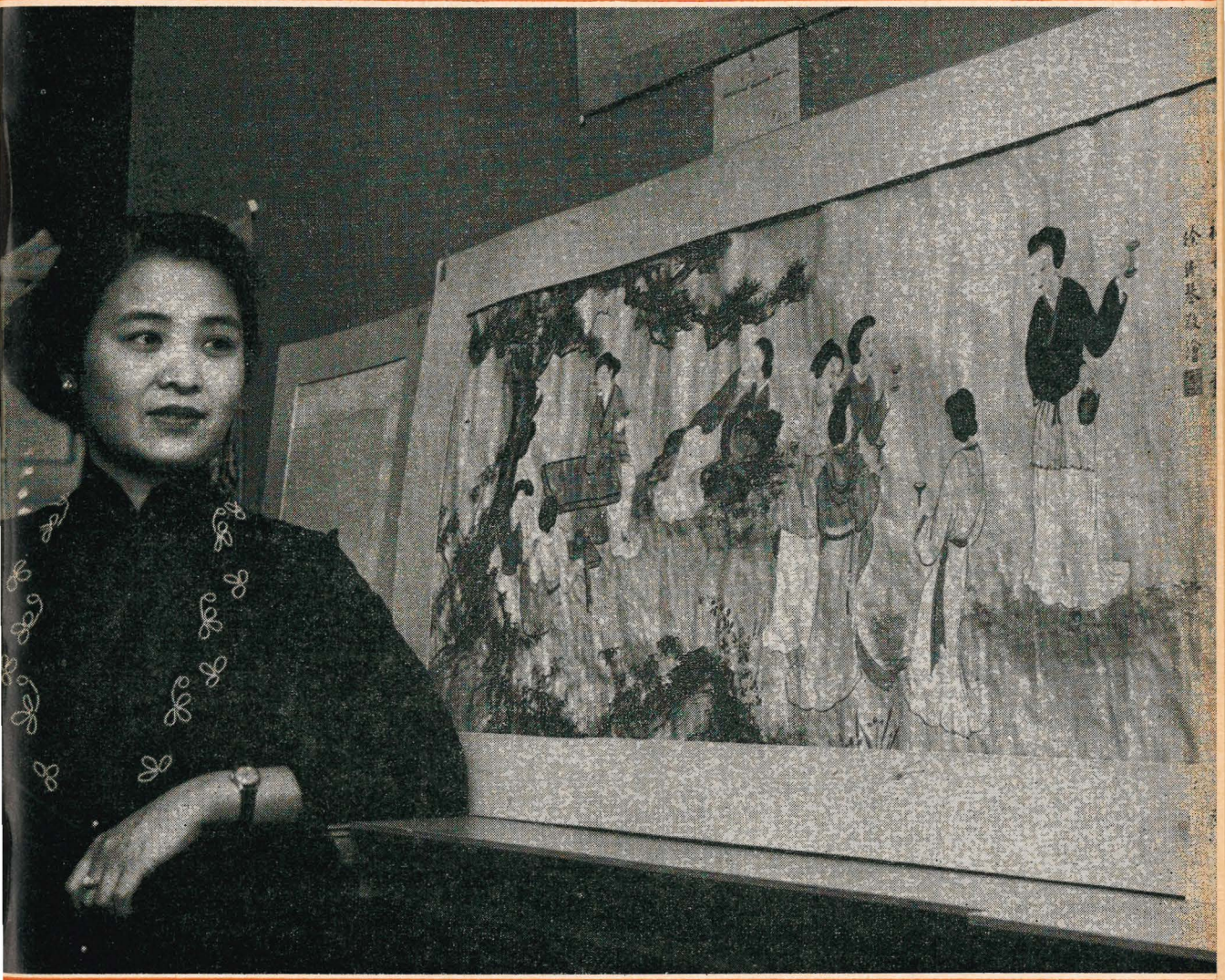
Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Mrs. Tun-jou Ku, wife of the former dean of Hangchow University, with her painting of the Wise and the Foolish Virgins, for which she gained an award in a religious art competition conducted by C.C.L.O.C. (see page 106)

A SURPLUS TO ENCOURAGE US

IN the July *Missionary Herald* three years ago it was necessary to make a twofold appeal. A considerable deficit on the Society's accounts had to be cleared quickly: in order to avoid a recurring deficit an increase in giving by the churches of at least one-tenth was required. Two years ago it could be reported that the deficit of the previous year had been wiped out, but that the one-tenth more had not been quite achieved. There was again a deficit, though a much smaller one.

How very different the situation is now! With great thankfulness the Treasurer was able to report at the Annual Business Meeting in May that instead of a deficit there was a surplus on the accounts for the year ending 31st March, 1956, and that that surplus was so large an amount as £12,222. How has this change in affairs come about?

TWO factors have helped very much. The money received from the land sale in Congo has been used according to the plan agreed so that the charge of the Congo field to the funds contributed in this country is not so great. Because of the new monetary policy in Pakistan, the rate of exchange in that country is more favourable to us. It was known, of course, that there would be these factors and, even so, the Society had asked from the home churches at least four thousand pounds more to meet its budget for the year.

The churches responded generously contributing together a record amount for all time. In addition the amount received in legacies was considerably greater than was expected. So, as has been mentioned above, the income for the year exceeded the expenditure by some £12,222.

With characteristic promptness in decision the Society disposed of this surplus, setting aside part of it to increase furlough allowances to missionaries, allowances to retired missionaries, widows and orphans, and the salaries and wages of the Mission House staff. This action was really overdue in fairness to those concerned. £5,000 was set aside for work in East Pakistan with a view to undertaking more determined evangelistic work among Muslims.

THE news of so satisfactory a conclusion of the financial year acted as a tonic to the Society. As Rev. J. B. Middlebrook said, the day of the "holding" budget is over. The Society can now look to larger horizons. And there is so much to be done.

From almost every part of every field come requests for repairs, renovations, buildings or equipment of some kind. From so many places comes the call: "Send us more missionaries!" To train, equip, send, maintain, bring home on furlough, a missionary and provide for his future security is a very costly business.

It is sincerely hoped that as a result of the present Candidates' Campaign there will be an increase in our missionary strength. But greater resources will be required to support the new volunteers. We have faith that the God who will call them will also prompt His people to give their support. But when we undertake a Candidates' Campaign we do at the same time undertake new financial obligations.

WE must be clear what is the significance of a surplus on our accounts. It does not mean that there is money to spare. It certainly does not mean that all our present needs are met. The Society in its wisdom budgeted for a certain amount of expenditure bearing in mind the needs of the fields and also what the people at home would be likely to give. They did not budget in relation to the first factor alone. They did not provide for all needs, not indeed for all pressing and urgent ones. There was a surplus because the income was greater than was expected.

This is no time for resting on our oars. We have yet a long way to go before we are doing really effectively the work to which we are committed. True, the amount given last year was a record for all time, but money has not the purchasing power it once had. Even though the churches contribute now more than twice they did twenty years ago, they do not in fact release the same purchasing power to the Society.

We can take heart at the wonderful response of our friends and supporters. With great encouragement we can address ourselves to the problems and tasks of the future.

PORTUGAL IN AFRICA

By C. J. PARSONS

BEFORE the Suez and Panama canals were cut ships wanting to escape from Atlantic waters had to round either Cape Horn or the Cape of Torments. Both these routes were pioneered by the Portuguese. Magellan gave his name to the narrow strait at the southern tip of the Americas. Bartholomew Diaz and Vasco da Gama outrode the storms off Africa's southernmost headland to rename it the Cape of Good Hope.

Through the valour of these and many other heroic men the vision of Prince Henry the Navigator was translated into intrepid action. Their tiny caravels, cutting through the Indian and Pacific oceans, prepared the way for the modern missionary enterprise and, in the words of Camoens, Portugal's national poet, "made known new worlds to the world".

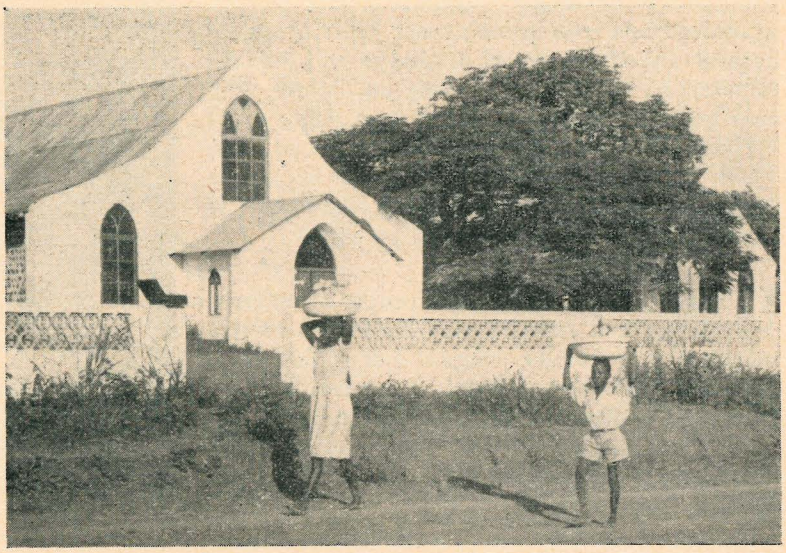
Still in the Far East are outposts of Portuguese sovereignty that epitomize the great feats of her sailor-explorers—Macau in China, Timor in the East Indies, Goa in India—outposts where a Christian Catholic culture has become indigenous without destroying local cultures. But today it is upon Africa that Portugal exercises her most direct and significant influence, where Angola and Mozambique flank the southern half of that great continent.

As stepping-stones from Europe lie the islands of Madeira, the Cape Verde archipelago and St. Thomas, from where it is a short hop to Angola, the great West African province, with its 1,000 miles of coastline and a land area larger than Nigeria or the Central African Federation. Here for close on 500 years Portugal has exercised her influence. When Henry VIII was disputing with the Pope, Roman Catholic missionaries were building a cathedral at San Salvador. Its ruined chancel still stands. That early mission had a long and chequered history, but when Grenfell and Comber arrived in 1878 little remained of what had once been an extensive and flourishing work.

WHAT of Angola today? What of Mozambique? The Portuguese provinces are islands of peace in a continent that bubbles with unrest. Why? I suggest three main reasons.

The policy of assimilation. Where a multi-racial society is in view, there is surely no other Christian policy. It means that as men and women become capable of sharing in the complicated social and political and economic life of the present age, they are absorbed into the body politic and become full citizens. Here is no colour bar and the races mingle without that tension that mars situations elsewhere. Many government doctors are Goans and the judge for the northern circuit is a distinguished Cape Verdean of African descent. Africans and other coloured people are increasingly taking their place in the social and economic life of the country. It is not colour that determines a man's opportunities but culture.

The stability of government. The last thirty years have seen a renaissance of Portuguese life at home and abroad. The old and the new stand side by side all over the country. Arriving at the magnificent air terminal in Luanda, one skims over the castle and old churches that cluster round the bay. On the cliff tops spreads the new suburbia from which people coast down to the waterfront



The chapel at San Salvador. Part of the boys' school is on the right.

A baptismal service at Bembe last February (see page 102)

where modern shops and offices now dwarf the ancient buildings. Through this and other ports flow the coffee, diamonds, mineral ores, fish and agricultural products that have boomed under the steady programme of development over thirty peaceful years.

The character of the immigrant population. Among the white population of some 150,000 there are many artisans, fishermen and peasant agriculturalists who in their work suffer the same hazards and hardships as the indigenous African population. These hard-working and sturdy folk have played a significant part in preventing racial prejudice. Wealth is not distributed on racial lines. There are many Africans and coloured people whose economic standing in the community is higher than that of many white people.

HERE then is a land where people of different colours and cultures may well learn to live together in amity. As we gaze across the South Atlantic to that great South American land of Brazil, we remember that the racial harmony that exists there sprang from the same principles (and indeed the same people) that operate in Angola today.

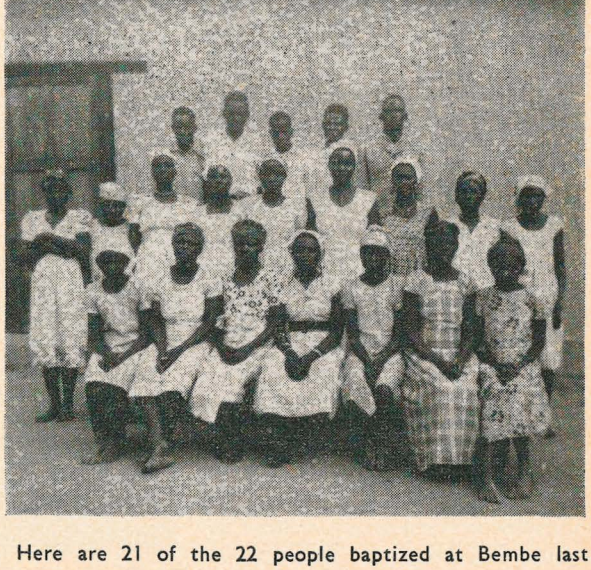
For the past 80 years Protestant missionary societies from Britain, America, Canada, Switzerland and from Portugal herself have been evangelizing the people of Angola. In 1950 some 600,000 professed an allegiance to the Protestant Christian faith. There were twice as many Roman Catholics and two million pagans. We ask your prayers and interest in this great province of overseas Portugal, in the growing Christian community and in all who work within its frontiers, that the Christian foundations which are the basis of its life may be continually strengthened by the integrity and loyalty of all who dwell there.

FOOTNOTE

THE B.M.S. is able to conduct its day schools in Angola only by employing Portuguese nationals to serve as head-teachers. Portuguese colonial law demands this. These Portuguese colleagues, some of them now missionaries in full standing with the Society, make a most valuable contribution to the establishing of the Christian Church in Africa.

As Mr. Parson's article went to press, a letter and several photographs were received from Senhor Avelino Ferreira, of Bembe. The contents of the letter appear on page 102, and the photographs on this page and pages 102 and 103.

At the same time, Senhor and Senhora G. R. Neves, of San Salvador, were in the Mission House on a visit to this country.



Here are 21 of the 22 people baptized at Bembe last February (see page 102)

TEACHERS GO HUNGRY ON TRAINING COURSE

Eighteen teachers from inland tribes attended an eight-week training course at the Bolobo Mission station in the Belgian Congo, and there were times when some of them went hungry.

The Church allowed them a small sum of money, but it was far from enough to support them. Local Christians gave them gifts of food. Some also had friends in Bolobo who helped them. But the meals were not adequate.

Yet the teachers did not make one complaint. On the contrary, they were all eager to know when they could attend another course.

All these teachers are isolated from the Mission station. Some are 200 miles away. Many of them minister to only tiny groups of Christians. In fact, some have Sunday congregations of only three or four. It was an inspiration to them to attend the services in the well - filled church at Bolobo.

During the training course, they had daily classes in the Scriptures, the conduct of worship, sermon preparation, story-telling for children and some other subjects including arithmetic.

It is through these teachers that the Mission mainly speaks to the people in the remoter parts of Congo. The Mission is making efforts to improve their training and they are keen to learn.

BIG ARMY CAMP GIVES MISSION NEW OPPORTUNITIES

A big new military camp is being built at Thysville, Belgian Congo.

The booming town, with a growing black and white population, became a "district" in its own right at the beginning of the year and now has several "territories" under its jurisdiction. It has large sheds and repair shops for both steam and diesel engines of the Congo railways.

For a long time, it has had an old camp with a few hundred soldiers. But the new camp eventually will have about 7,000 men from all parts of the country. About 1,000 men are already there.

Mr. John Pidisi, one of the first batch of men to finish a training course at the Kibentele Bible School, has joined the Mission at Thysville and is doing pastoral work in the camp.

Even with his valuable help, the missionaries will have difficulty in taking advantage of all their new opportunities. Already they are providing three camp services a week, including one on Sundays, at the same time as the Mission's main service.

HALF WAGES SPENT ON DRINK

Excessive drinking of beer, wines and spirits is becoming an increasing problem for Congo missionaries.

On some of the big company posts, more than half the money paid out in wages goes on liquor.

Even Government officials are becoming alarmed. A state doctor visiting a B.M.S. station for an examination thought it necessary to warn the infirmiers that drunkenness has been the cause of many nurses being turned out of their jobs.

The absence of restrictions on the sale of drink and the custom of paying wages monthly add to the problem.

CHINA BIBLE HOUSE

Employees of the China Bible House, according to a recent report, all have to study "Politics" every morning from eight to ten, in order that the taint of imperialism might be purged out of them. Sales have been improving recently, and are now about forty-five per cent of what they were before the war. They have reprinted the pocket-Bible, using their Chinese-made paper.

TWO PER CENT CONTRIBUTE 50 PER CENT

Out of about 100 women nurses at the Medical College Hospital at Dacca, East Pakistan, roughly half are Christians. This fact is evidence of the value of church schools in a country where Christians form less than two per cent of the population. The "M.C.H." is the foremost Government hospital in the country.

MRS. E. POTTER

The Birmingham Women's Missionary Association has lost an outstanding supporter through the death of Mrs. E. Potter. A member of the Wycliffe Church, she served on the W.M.A. Committee for fifty-six years and was Treasurer for twenty-seven years. Her zeal for the work was an inspiration to all those associated with her.

BAPTIST STUDENTS

The President of the Baptist Students' Federation is anxious to make contact with all Baptist young people entering a University, Training College, or Nurses' Training School this autumn. Names should be sent to him: Gwynne Edwards, 135 Stanwell Road, Penarth, Glamorgan.

MANY BAPTISMS AT BEMBE

IN a letter recently received at the Mission House, Senhor Avelino Ferreira (who two years ago visited England) tells most encouraging news of the progress of the work at Bembe. Senhor Ferreira is a Portuguese Baptist in the service of the B.M.S. as a schoolmaster.

A new school with two modern classrooms has been erected there. For boys living on the station a house has been built. It has three bedrooms, a dining room, a kitchen and a bathroom. There is a new house, also, for Senhor Ferreira, his wife and family.

The missionaries at Bembe are rejoicing because during the year there were no fewer than sixty baptisms. Senhor Ferreira asserts that this great harvest is in no small measure due to the visits paid by Rev. Max and Mrs. Hancock to the villages of the area.

He writes enthusiastically about the Sunday school which is attended by most of the day school scholars. In this work he and Miss Jean Comber co-operate. "Last Sunday", he writes, "we had 257 scholars attending." He gives particulars of the classes as follows:—

Class	*No.*	*Teachers*
Infants	53	Miss Comber
Boys 9—12 years ...	25	P. Cage and Pedro Dembo
„ 13—15 „ ...	21	P. Ramalho and P. Ngwangi
„ 16—24 „ ...	27	A. Gabriel and Avelino
Men	22	Seb. Santos
Girls 9—14 years ...	16	A Station Girl
„ 15—24 „ ...	16	M. Mwanda
Women	20	Ana Dressa
Hospital Class ...	57	Garcia (nurse)
	257	

FARTHINGS ARE NOT WORTHLESS!

The new house for station boys at Bembe

IN January, a letter appeared in the "Viewpoints" Column of the *Daily Mirror,* from a lady in Acton who thought that farthings should be withdrawn from circulation, as they were "worthless coins". One of the people who read this was Miss Evelyn V. Finch, who is a Beginners' Teacher at Socketts Heath Baptist Church, Grays, Essex. She knew that farthings could be useful, for at her Sunday school the children collect them to buy Bibles for children on our B.M.S. mission fields. Many Sunday schools do the same, but Miss Finch felt so strongly about it that she wrote to the *Daily Mirror* in defence of the farthing, and her letter was published.

The following day, she received an envelope from St. Albans containing nine farthings, and the day after that two more small boxes arrived. During the following week, more letters came, bringing good wishes for success as well as farthings, and in one envelope was a £1 note—and nothing else!

(Continued on page 108)

UNSUNG HEROES

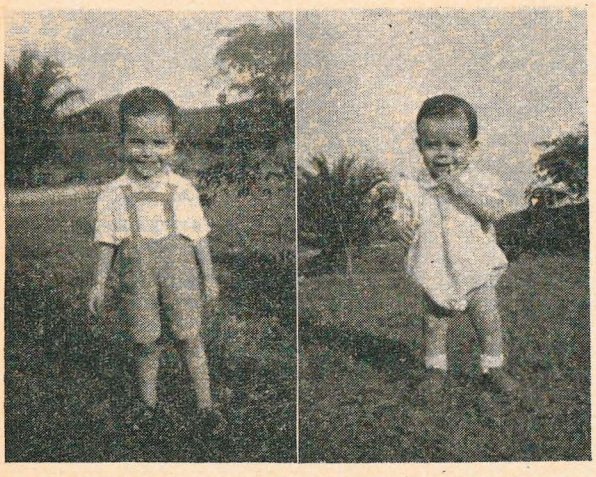
By MISS D. E. BELHAM

AFTER every few years' service missionaries have furloughs. They are welcomed by the home churches, and their service is recognized as they travel about on deputation. They are thus encouraged on the way. Very little is known, in England at any rate, of the many others who are our fellow workers in Christ's service.

Very many of our Indian (and I suppose Pakistani, Singhalese, African and West Indian, too) fellow workers serve faithfully for many years without the inspiration and encouragement that a missionary receives during furloughs. Let me tell you of just two of those whom I have known.

WITHIN a few hours of the passing of 1955 Rev. Prabhu Das will have heard His Lord's "Well done, good and faithful servant. Enter thou in." He served His Master through the B.M.S. and the Baptist Union of North India for 52 years. For the greater part of this long period he was stationed in Patna. Never did he have the joy of reaping a great harvest of souls, and yet to the end his keenness and zeal were unabated.

I did not know personally of his preaching and teaching and selling of Gospel portions in the city, surrounding villages and at religious fairs, though it was to such work that the greater part of his time and strength were given. I knew him in the life of the local church. During the years when the church had no Pastor of its own he took his turn with several others in conducting the services of the church. There was never a time when young and old, schoolgirl and missionary did not profit from his ministry.



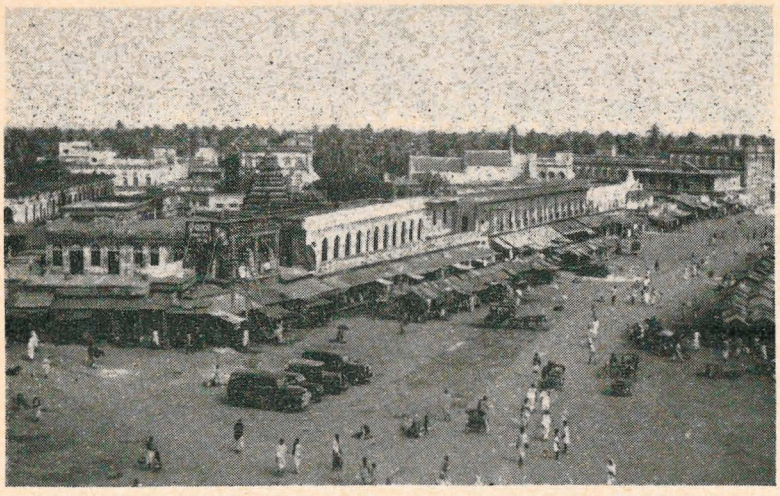
Samuel, aged 3, and Daniel, aged 1, sons of Avelino and Ana Ferreira

For a number of years his wife has been in indifferent health and so the daily task of drawing water, shopping and cooking fell to his lot also. His home was a centre for fellowship for quite a number of the Christian community. Very often if I dropped in for a few minutes' chat I found others there also. Although the year between his retirement and his Home Call was marked by a distressing complaint, to within a few months of his passing he was taking part in church services.

ANOTHER whose work is remembered very little even by those who do not live so very far from him is Mr. Samuel Charan. He was trained as a village school teacher and took charge of the Mission School in the outstation about thirty miles from Patna, where his father was until his death an evangelist. Through a dreadful railway accident he lost both his legs, a calamity which might have ended the career of anyone less courageous. After some months in hospital, and fitted with artificial limbs, Samuel returned to Jehanabad, and still continues his work.

He is regarded with affection by his schoolboys, some of whom stay to sleep with him at night. There is no church building there, but the Christians who work in the town meet at Samuel's house, where he conducts "church" on Sundays. But more than this he has a bicycle! He cannot ride it himself, but one of his boys rides it and he sits on the carrier so that he can go out to some of the surrounding villages that his father used to visit, and preach the Good News.

Let us thank God for, and encourage in our prayers, and maybe in more practical ways too, Samuel and other such of our lesser known fellow workers.



A scene in the centre of Puri, Orissa, India

HOSPITAL BEGINS VILLAGE WORK

The Mission Hospital at Berhampur, Orissa, has made a beginning with village work. A weekly dispensary is held in a village about ten miles from the hospital.

Local people have welcomed the dispensary as an expression of goodwill towards them. They attend in quite large numbers and form a queue for attention.

Three hospital evangelists preach to people in the queue and visit the homes of patients.

A doctor, a sister and a nurse see the patients in a room which has been lent to the hospital. Simple medicines are prescribed for relatively minor ailments and wounds are dressed. A few patients have attended the dispensary regularly enough to receive marked benefit.

So far, only one or two patients who were seriously ill have yielded to advice that they should go to the hospital. And, as yet, there has been no response to pleadings that some of the villagers should go to the hospital to learn hygiene and how to apply dressings.

People in the village are rather primitive and the doctor and nurses try to give health teaching with their treatments.

College helps to foster trained leadership

A course of study organized by Serampore College for lay people is helping the mission in India and Pakistan to foster trained local leadership of the churches.

At the last meeting of mission officers in the Dinajpur area of East Pakistan it was decided to arrange for all the paid workers to take the course.

The workers are being divided into three study groups, which will meet in two centres, and the missionaries will help them with the lessons.

WONDERFU OVERCROWD

The main buildings of the mission hospital at San Salvador, Angola, have been in use for forty-two years.

They are mainly built of wood. Roofs are of corrugated zinc and there are earth floors. Many ledges harbour dust.

Inside is an odd collection of beds. Some are of wood and some of iron.

When the number of patients exceeds the number of beds, as it often does, then some patients have to lie on reed mats on the floors. The mats are also used as mattresses.

Patients take their own blankets. If they have been in Belgian Congo, they also take very bright counterpanes.

Patients' helpers—usually relatives—cook for the patients and themselves on wood fires under a grass-roof shelter. When heavy rains occur, and fires cannot be lit, raw food is eaten.

TALKING DRUMS CALL

Talking drums at the B.M.S. station at Yalemba, Belgian Congo, send out a specially loud message early in the morning once a fortnight.

They are calling sufferers from mild forms of leprosy to a clinic.

Camps are still needed for the worst leprosy cases. But when the disease is discovered in an early stage it can now be treated successfully without isolation. The patient can still live and work in a normal way.

Investigations by Government medical officers have found a large number of people in the villages around Yalemba with the first signs of the disease.

All there is to see is a slight reddish brown patch on chocolate

L CURES IN ED HOSPITAL

The women's block consists of labour, maternity and surgical wards. The men's block has surgical and medical wards and an annexe for patients with long-standing and smelling ulcers.

The operating theatre is fairly well equipped. But there are no oxygen cylinders, no stock of blood, no sucker for removing blood or pus.

Tumbledown buildings house patients who do not go into the main blocks. For example, there is a shelter for two women with tuberculosis. It is made of reed mats under a grass overhang of the laundry. Two men with tuberculosis have a similar shelter outside the men's block. Eight patients with tuberculosis have airy huts.

In spite of these conditions, wonderful cures are frequent. But the missionaries are longing for the day when a hoped-for new hospital is built.

500 TO CURE LEPROSY

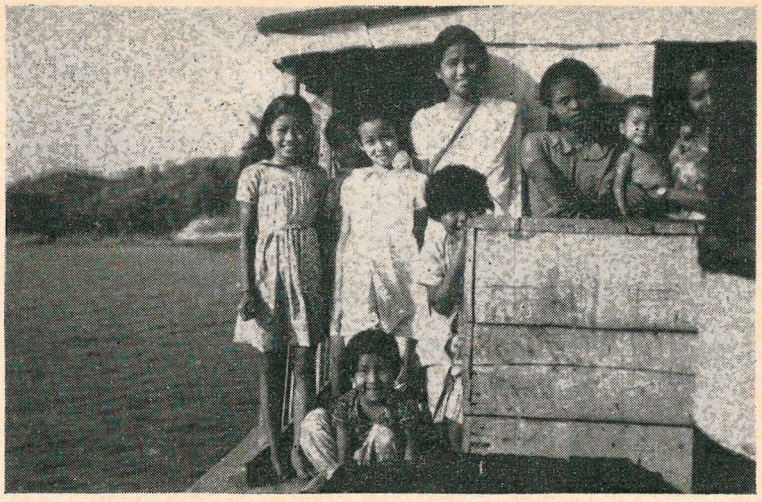
brown skin. But neglect of the condition would mean the loss of limbs and "lion faces".

Prompt attention, however, means cure, maybe in as short a time as three months.

So about 500 leprosy sufferers make their way to the Yalemba clinic in response to the call of the drums. Some set out before the drums begin to be beaten.

The patients are of all ages—small children of five years, youngsters of school age, men and women who have just married and a few very old folk.

Treatments have already started when the church bell calls for morning prayers. They go on all day. Special services are held for patients waiting their turn.



Schoolgirls returning by boat to school at Rangamati, Pakistan

AFRICAN PASTORS JOIN PLANNING CONFERENCE

Something unique in the history of the Church in the Bolobo area of Belgian Congo shows the progress made since George Grenfell arrived there in 1883.

Once a year, the African pastors and head teachers (who are really head evangelists) meet for a week of prayer, discussion and teaching.

But this year the five trained pastors and the missionaries gathered beforehand for a top-level conference on future policy.

The missionaries told the pastors their hopes and fears and their estimate of the opportunities and difficulties. They also suggested a regrouping of districts.

When the pastors replied, they told the missionaries that they had reached similar conclusions.

Then the missionaries and pastors went on to discuss finance, lay service in the Church, and divorce.

Afterwards, the results of the talks were made known to the head teachers.

The conference was a striking example of the way in which Congolese Christians are taking an increasing part in the government of the Church and the responsibility for evangelizing their country.

Missionaries report that the pastors never once mentioned the extra work the agreed plans would put on them. And they did not ask for any increase in their small stipends.

Chinese Books

Recent publications in Shanghai include: Spurgeon's *Evening Readings*, by the Baptist Press, a Bible Outline, a book on the Bible and a book on prayer by the Nanyang Road Press; Studies on *The Pilgrim's Progress*, with reproductions of Copping's pictures, books on Genesis and Exodus, and a translation of *The Reason Why*, by the China Christian Mission. The R.T.S. in Hankow is also getting out some new material. Permission has been given to import some books, including an interlinear Greek Testament.

THE PRINTED WORD STRENGTHENS THE FAITHFUL IN THE EAST

The following article is reprinted from "Outlook" by permission of the National Council of the Churches of Christ in the U.S.A. It describes the work of the Council on Christian Literature for Overseas Chinese, of which Rev. H. W. Spillett is Executive Secretary, and in association with which Rev. J. Sutton is working in Malaya.

By GERALDINE SARTAIN

ON the slopes of the great hill that Hong Kong visitors first see stabbing the skyline as their ships thread through hovering junks, sampans and a riot of harbour craft, stands a large European-style building.

A busy building, anyone would say who stood before Number One Albert Road and watched the stream of human life flow in and out. Few know, however, that within these walls is being carried on a work that may have epochal consequences in the struggle to win the minds and hearts of twenty-two million Chinese scattered throughout strategic South-East Asia.

Here are turned out the songs, picture books, pamphlets, children's verses, sacred pictures and books for adults that are carrying to a corner of the world now in tumult the story of the Christian Saviour and of the democracy that flowers through application of His principles. Here in crowded offices, behind row on row of desks, sit European, American and homeland-trained Chinese, wielding pen, pencil and Chinese brush.

In a Shanghai bookshop

SOME authorities believe no more opportune time could have arrived for the establishment of the Council on Christian Literature for Overseas Chinese than the moment when it was born. Its predecessor, the Christian Literature Society of Shanghai, whose printing presses for years had poured out a stream of material to nourish and support Christian thought and ideals, had just been silenced by the Communists. And native-born Chinese, for some years pushed by economic pressure from their home bases to the uttermost reaches of the Java and South China Seas, were now spilling out before inundation by the Communist wave.

Into Malaya, Thailand, Burma, Korea, the Philippines and Indonesia, the human flood poured —a population in flux, both geographically and philosophically.

With confidence no longer anchored in the old Confucian philosophy of their fathers, and at the same time torn by doubts as to Christian democracy because it was linked, in their belief, with colonial imperialism, many Chinese know not what faith to espouse. A real vacuum exists in the Chinese mind today, according to Dr. Tun-jou Ku, formerly dean of Hangchow University and an official of the United Board for Christian Colleges in China, who has worked in its literature programme which is closely allied in spirit with that of C.C.L.O.C.

AT just this point in history when millions of Chinese were in confusion and at the same time under the constant bombardment of Red propaganda stemming from their own motherland, the Council on Christian Literature for Overseas Chinese held its first formal meeting in Hong Kong on 27th July, 1951, six weeks after the preliminary formulating session. The urgent need to produce Christian literature outside China was

unanimously agreed upon and because of its publishing and distributing facilities, Hong Kong was chosen as the central office for the new effort to win the Chinese to Christian democracy. No books attacking Communism were to be published. Rather, the new endeavour chose the constructive path.

Offices were opened in the Anglican Church Guest House on the slopes above Hong Kong harbour; writers, editors, translators, artists and proof-readers were found to man these busy offices and the famous Bible Book and Tract Depot took over the printing and distributing. American, Canadian and British missionary societies joined in the support.

IN the first year eighty-two volumes were published. They were pocket-book size, paper-bound, and the printing was large and clear. Thus they were easy to read and convenient to carry. The first book re-issued on a large scale was a union hymnal. Translations of all the old favourite hymns that generations of Protestants have sung on all continents were included, as well as many original Chinese hymns.

The *Hymns of Universal Praise* had an amazing circulation. Singing is a natural expression for all peoples and especially for the Chinese at that time. Exiles from their homeland, depressed and under pressure from many alien ideas, these lonely Chinese, groping for stable values, needed the solace and the pure joy of song.

They needed and wanted, too, many tracts, pamphlets, commentaries, theological books for their ministers and divinity students, Christian plays, fiction and sacred drawings. Since many of the poorer families had no pictures at all, even tiny cards with religious scenes were put on their walls happily. For their children, dozens of titles were turned out. Chief among them were a children's hymnal, picture books, and *The Story of Jesus*. Bibles are printed, not by C.C.L.O.C., but by the Hong Kong Bible House, which is supported also by British and American societies.

THE publication of these Christian materials has grown by great leaps. By now some 500,000 books covering 350 titles have been issued. A monthly children's mazagine called *Happy Childhood* is the only Christian magazine for Chinese children extant. In 1953 the first issue of a Chinese quarterly edition of selections from the *World Christian Digest* came out. A Chinese edition of the *Bible Reading Fellowship* and the *International Bible Reading Association* is brought out each quarter. This year the companion volume to the much-loved hymnal, *The Book of Common Worship*, has been re-published. Other important volumes published in the last four years are the *Dictionary of the Bible*, Hastings' *Dictionary of Christ and the Gospels*, Fenn's *Concordance of the Mandarin Bible*, Temple's *Readings in St. John's Gospel*, Bennett's *Christianity and Communism*, and devotional best sellers like *Pilgrim's Progress* and *The Imitation of Christ*.

Young Baptists distributing tracts in the streets of Hong Kong

To gain the interest of established and talented young writers and artists, C.C.L.O.C. in 1953 established several categories of literary and art awards. The competitions were successful. New talent was discovered and now is being tapped to provide a wealth of new material of higher standard.

Most significant of all, C.C.L.O.C. has expanded by establishing overseas agencies in the principal capitals of South-East Asia, while Hong Kong, with its dense refugee communities, remains the main office and liaison centre between the denominations and this ecumenical work that is touching the lives of all the Chinese Christians overseas, numbering today somewhere between 100,000 and 200,000 persons. Rev. H. W. Spillett serves as executive officer there.

IN Malaya, the office is in a Methodist bookstore in Singapore. Literature is reaching the new Malayan villages where live the people brought in from the jungle, 90 to 95 per cent. of whom are

illiterate Chinese. They are even being taught to read and write. In Borneo, C.C.L.O.C. distributes through a Sarawak bookshop. In Manila, C.C.L.O.C. co-operates with the Philippine Federation of Christian Churches in its book room. In Formosa, the Chinese Sunday School Association handles the materials through a Taipeh bookshop, and it is even reaching the mountain tribes.

In Indonesia, where two-and-a-half million baptized Christians are members of the national churches, an enormous amount of Christian literature is available through those churches and in Jakarta bookshops. The story of Protestantism in Indonesia is an old one, dating back to the early years of Dutch control. Most of these Christians are members of the Dutch Reformed Church, which exists as an important island of Christianity in a sea of Moslemism. Ninety-three per cent of the Indonesians, or 70 to 75 million, are Moslems.

C.C.L.O.C. plans to have agencies in Burma and Thailand. Already its literary products have reached as far away as South America, where many Chinese have found refuge in Dutch Guiana and Surinam. The religious novel, *The Robe*, in translation, is selling well in the capital city of Paramaribo. Books have also been supplied to Chinese living in Australia, Canada, Honolulu, Japan, Macao, Mauritius, New Zealand, the United Kingdom and the United States.

MANY moving stories are told about how much the C.C.L.O.C. literature means to overseas Chinese. Many of them show almost desperate happiness at the opportunity to buy it at cost or to receive it free, where subsidies make this possible.

For instance, Chinese often come to Bible Society or C.C.L.O.C. offices clutching a pitiful coin or two wrapped in bits of cloth. They look over the books hungrily and pick out as many of the most cherished as possible to carry back with them to their villages. To protect these books, which are so precious to them, they carefully enfold them in scraps of brown paper they have brought along for that purpose.

And so deep is their gratitude for this literature about the Saviour whose teachings they have embraced that they often bring contributions saved, literally, penny by penny from their daily rice money.

Despite the thousands of books and tracts distributed, more are needed to deepen the faith of the population that is already Christian, and to appeal to those not yet Christian.

As the struggle between East and West deepens, if deepen it must, the power of the printed word becomes more and more pivotal. What began in such a small way in a denominational guest house, perched high above the Hong Kong business district, has already attained the stature of a world mission.

FARTHINGS ARE NOT WORTHLESS

(Continued from page 102)

MEANWHILE Miss Finch was busily answering all the letters, and wrote again to the *Daily Mirror*, asking them to thank all the people who had sent farthings, for some had sent anonymously.

Still the farthings came, from all parts of the country. An old lady of ninety sent a 2s. 6d. book of stamps, and a little girl sent farthings which she had been collecting for a long time. The "Thanks" notice was published without Miss Finch's full address, and as she found after this that there was some little trouble over the delivery of letters, she wrote to the G.P.O., who were very kind in forwarding the mail on to her as soon as they knew where to send it. She also wrote to a lady with the same name in a nearby village, who had been bothered with farthings which had been delivered to her by mistake.

One morning, the ticket collector at Grays Station stopped her and asked if she were the girl who collected farthings—and *he* handed her a few, too. Not only have people in this country shown their interest; a lady in Ohio, U.S.A. wrote to ask if she could help by sending books or something similar, as she could not send money out of the country.

Already, Miss Finch has received £4 16s. 0¼d.—which means several Bibles for boys and girls in B.M.S. mission fields!

CONTRAST IN CHURCHES

There are two groups of churches in and around Dacca, East Pakistan. And they are in sharp contrast.

The older group consists of Bengali congregations. There are six of them and they are all long-established. Most of their members are literate and many of them are highly educated.

Then, there are six Garo churches. The Garo people are a hill tribe mostly living in the area bordering Assam. Hardly any of the women members and only a few of the men can read and write. All these churches are of recent growth and one of them was established last year.

Naturally, the Garo churches still need a great deal of shepherding by missionaries. But their members are eager to learn more of the Faith.

The great need of the Bengali churches, in the judgment of their leaders, is a revival.

PENSIONER GIVES SYSTEMATICALLY

Miss D. A. Enock, an Old Age Pensioner of Tiverton, Devon, contributes regularly a penny a day to each of four good causes, of which the B.M.S. is one. When her pension arrives on Friday morning, she takes out four money boxes, sets them in a row on the table and puts sevenpence into each. Then she prays for the work to which she is contributing. She makes a note of her contributions on the outside of the boxes, lest she forgets, and then when there is five shillings in each she sends that amount to each fund. In this way she is able to contribute at least £1 10s. 0d. a year to the causes which are nearest to her heart.

Men in the Balangir area, Orissa, listening to the Christian teacher

BRAHMIN STUDIED THE FAITH FOR TEN YEARS

Ten years ago, a Brahmin met a Christian for the first time.

The Christian was a British magistrate, the son of missionaries. And the Brahmin was impressed with his character. He began to study the Faith.

Three years ago, the Brahmin was still inquiring. He then met Dr. Muriel Rigden Green, a missionary at Berhampur, Orissa. They had a talk about our Lord's conversation with Nicodemus.

The Brahmin continued his studies and, at last, became a believer. He was baptized recently at the Berhampur Church.

His family are disowning him. He is now an inspector of schools.

About a year ago, a Hindu woman and her two grown-up daughters were baptized at Berhampur. This year her husband has been baptized.

Other recent Berhampur Baptisms have been those of a cook who has worked in the missionaries' bungalow for about twenty years, an aged maker of bamboo baskets, a forest officer, and two student nurses at the mission hospital.

PASTOR RUNS DISPENSARY

One of the most effective Christian workers in the area of the mission at Sambalpur, Orissa, is Saul Kerketa.

He gave up a well-paid post to serve the mission and now is pastor of the church at Khullia.

For three years, he studied the treatment of leprosy under Dr. Isaac Santra, one of the country's finest leprologists.

Now, Mr. Kerketa has built up his own dispensary where he treats sufferers from leprosy and other diseases in conjunction with his pastoral work.

The prayers of the church and the pastor's ministrations have resulted in many healings and some conversions.

A couple now preparing for baptism were converted after the husband had been healed of a disease which had troubled him for many years.

A CONGO PIONEER

WILLIAM MILLMAN, 1872—1956

By A. G. MILL

THESE few lines are to commemorate the Rev. William Millman who passed from this earthly scene at midnight on Thursday, March 15th, for he was one of the Upper Congo pioneers who continued to live out their lives in Congo and at the most inland station of Yakusu, until, after forty-four years there, he retired.

Let him be styled pioneer also in the technique of district education in Congo. Himself a schoolmaster, he loved to teach, and the people loved to learn; a whole educational system from A.B.C. to pupil teacher training was his accomplishment and the Lokele tribe is now largely literate because of him. I feel sure that none of our other Congo stations would wish to deny that his educational methods were useful models.

I speak as a colleague and for all the rest of us when I say that he had a genius for collaboration in the running of a mission station. I imagine that the staff of which he was senior was no more perfect than any station staff, but we were a team, and he not only taught us the native language but let us do the work we showed desire for and helped us to do it better. It was the same with native helpers. With no illusions as to their limitations and weaknesses, he recognized the Divine spark in them and challenged them and led them to do great things in station work or outstation schools—teaching or church supervision. He was rarely let down and literally hundreds of able Christian workers own him as master.

IT was his hobby as well as his duty to translate, and although he produced no Dictionary or Grammar like Bentley or Whitehead, it fell to him not only to collate the work of his early colleagues on New Testament books but also to revise and complete the Lokele New Testament. Over his working desk he had for many years a copy of the famous picture of Cuthbert writing out at dictation from the Venerable Bede the translation of the first New Testament in the English language, and later the picture by Hoffman of the Agony in the Garden took its place.

Being a man of all-round practical ability, he supplied for the tribe Manuals, some of which have since had an Africa-wide circulation — a Manual of Tropical Agriculture, a Manual of Tropical Hygiene and First Aid, a Manual of Baby Care, and a whole battery of school books for the native teacher as well as for those he taught, and three large series of Scripture lesson helps. He translated hymns from our English hymn books in such a way that, apart from the tunes, there was nothing foreign about them to the natives, so deeply did he enter into their life and share their simple spiritual aspirations.

THE meaning and spirit were translated in all his work and added to by the Holy Spirit's help. I like to think of him as the Translator translated and walking in simple communion with God —he was not, for God took him. His simplicity was of strength.

The church at Yakusu, seating 2,000, is the solid engineering achievement of his hands, but the building of the Kingdom was no less solid. His conduct of both church business meetings and Communion services was holy, and the five native Pastors and the native Church which they lead stand not in the wisdom of men but in the power of God.

I may be partial in my hero-worship, but he was too modest to speak for himself, although 'Mamma', his wife and colleague, was a good propagandist. But both never spared themselves for the beloved work of Yakusu.

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FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

July 1—7: DINAJPUR, RANGPUR AND BALURGHAT. Dinajpur and Rangpur are in East Pakistan. In both centres there is evangelistic and educational work. In Dinajpur there is also special work among women and girls. Balurghat is the centre at West Dinajpur for a station which became necessary when the work was divided by the political frontier between India and Pakistan. This new station is rapidly developing and its influence increasing.

July 8—14: COLOMBO, CEYLON. At this important seaport, the capital of Ceylon, is the secretariat for the B.M.S. work throughout the island. Pray for the Secretary, Rev. R. C. Cowling, and his colleagues. In the city also are the Girls' Boarding School, the Carey Baptist College (for Boys), and the Cinnamon Gardens Baptist Church. Our missionaries are active in the city in evangelistic and church work and in work among women and girls. And the Ceylon Baptist Council has its headquarters here.

July 15—21: MATALE, KANDY, KEKIRAWA AND RATNAPURA. At Matale and Ratnapura, in addition to church and evangelistic work, there are schools for girls. When praying for the work in these centres, remember too The Ceylon Baptist Women's League, The Laymen's League, and The Young People's Association.

July 22—28: BELGIAN CONGO: STANLEYVILLE, YALIKINA AND IREMA. These are sub-stations of our Yakusu station, but Stanleyville is the provincial capital, a great modern city. There, after a period without a missionary, a missionary couple are at work. At Yalikina and Irema, in addition to evangelistic and church work, schools are conducted.

July 29—August 4: LINGUNGU AND YALEMBA. The Lingungu station is a new one, growing quickly and serving a large area. Church, pastoral and educational work is done and a certain amount of medical work through the dispensary.

At Yalemba is the Grenfell Training School for the Upper River Stations.

MISSIONARY RECORD

Arrivals

24th April. Miss J. F. Robb, from Bhiwani; Rev. D. H. and Mrs. Hall and two children, from Bombay; and Mrs. R. F. Tucker and children, from Delhi.

29th April. Miss E. L. Waggott, from Trinidad.

2nd May. Rev. E. C. and Mrs. Baxter and two children, from Bishnupur; and Senhor and Senhora G. R. Neves, of Angola, on a visit.

4th May. Miss E. G. Davis, from Léopoldville.

Departures

19th April. Dr. and Mrs. M. C. Spencer and child, for Bolobo.

27th April. Rev. C. J. and Mrs. Parsons, by air, for San Salvador.

3rd May. Rev. V. E. W. Hayward, General Foreign Secretary, for his tour of the Congo field.

20th May. Rev. R. C. and Mrs. Salmon, for Kibentele; Miss M. C. Macintyre, for San Salvador.

22nd May. Rev. H. K. and Mrs. Freestone, by air, for Upoto-Pimu.

Births

17th April. At Lisala, to Rev. G. R. C. and Mrs. Allen, a daughter, Heather Margaret Avril.

11th May. At Lisbon, to Rev. D. H. and Mrs. Nearn, a son, Martin Hodgson.

ACKNOWLEDGMENTS

(To 24th May, 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anon., 7s. 6d.; Anon., 10s. 0d.; Anon., Mission work in Eastern Lands, £2 0s. 5d.; Anon., 7s. 6d.; Anon., 5s. 0d.; Anon., 7s. 6d.; J.W.D.A., £1; Anon., 3s. 6d.; Anon., 7s. 6d.; Anon., 7s. 6d.

Women's Fund: A.U.S., £2.

Medical Fund: Anon., £3; Anon., £2 10s.; I.F.G., for leprosy work, 5s.; Anon., London, N.16, for work amongst lepers, £1.

Legacies

(Continued from last month)

April

5	Miss D. G. Scrivener	645	0	0
	Miss F. R. Smith	2,896	11	5
	Miss E. A. Taylor	1,070	15	8
	Miss M. S. Lugton	1,030	16	7
	Miss R. A. Harrington	487	4	5
	Sir Edward Wood (Medical £464 0s. 11d.)	928	1	10
	Mrs. M. A. Jones	250	0	0
	Mrs. F. Hirst	25	0	0
9	Mrs. Annie George	25	0	0

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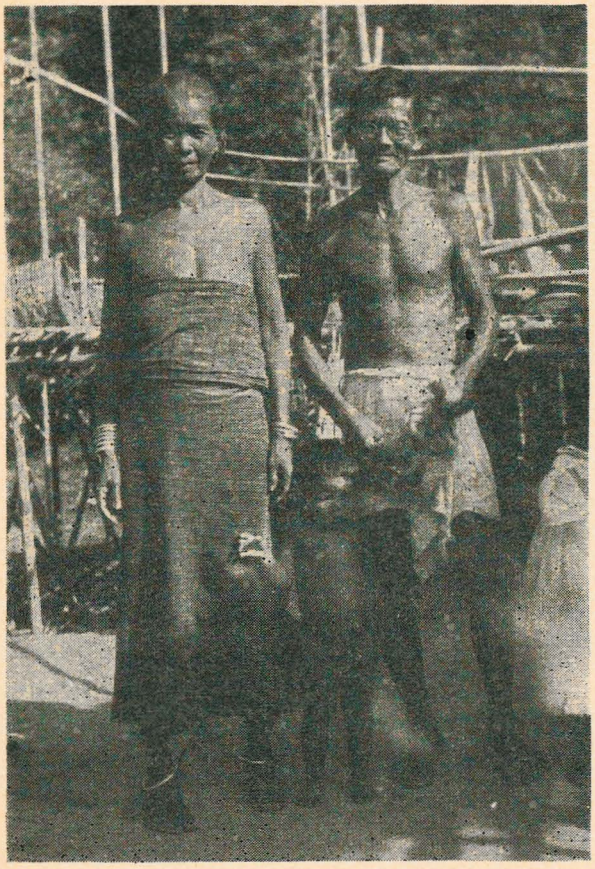
Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

The car ferry at Luebo, Belgian Congo

ECONOMIC DISTRESS IN EAST PAKISTAN

LAST year's floods in East Pakistan have left behind a serious economic problem. The delta region of Bengal has always suffered from flooding but, before partition, the natural flow of trade brought supplies to the district. Now, however, East Pakistan is cut off behind an international frontier, and floods which ruin the rice harvest cause food shortages and rising prices. There is no rice to eat, no seed to sow, and it is impossible to find work. The Government has attempted to re-introduce rationing, but although the system is there, supplies are not getting through to the people who need them. Although prices are high, too, in West Bengal, which is also affected by flooding, the Indian Government seems better able to handle the situation, and, in any case, West Bengal is not isolated from the rest of India as East Pakistan is, both by the frontier and by the barrier of political suspicion.



Pakistani Christians with the child of a patient at Chandraghona, for whom they are caring

Already, Christian workers in East Pakistan receive a Dearness Allowance in addition to their basic salaries, but prices have risen so steeply that many Christians are now unable to afford enough food, and unless they are given assistance they may be forced to join the stream of refugees who are flocking into India in search of food. One of the Christian workers in East Bengal now has four children suffering from T.B., after losing one from the disease last year; one of the major causes is lack of food, because Christian workers are badly underpaid now in relation to prices.

AT first, it was thought that the problem was urgent only in the Beel district, but now it is clear that the whole of East Pakistan is affected. Any increase in the payment of these Christian workers is really the responsibility of the Bengal Baptist Union, but the Union is not in a financial position to cope with such urgent and widespread appeals for assistance, and had to turn to the B.M.S.

While the distress of the Christian workers of East Pakistan must be relieved, there is also a wider aspect to the problem. Mission workers in Orissa and North India are by no means well paid; would it be fair to them to make a permanent increase in the Dearness Allowance of their fellow workers in East Pakistan? The immediate solution may be to give relief where it is most needed, but not to make a permanent increase at present.

The economic difficulties of East Pakistan, however, are not likely to be over in a short time. Further floods in August are inevitable; indeed, there is already flooding in some places in the north, owing to heavy spring rains. Christians in the Beel disrtict are praying for an early harvest, so that at least some of the crop may be gathered before the floods come. This would bring some relief; if not, the officers of the Bengal Baptist Union dare not begin to think of what will happen.

Our fellow Christians in East Pakistan are in urgent need of our prayers. There is also urgent need of anything we can do to help and encourage these faithful workers of the Church who are now facing such hardships.

"GO YE THEREFORE AND PREACH THE GOSPEL"

By JOYCE HOWARD

OUR B.M.S. station of Ntondo is situated on the banks of Lake Tumba, a delightful spot, some eighty miles inland from the Congo river. There are about twenty-one villages scattered at varying distances all round the lake, and only accessible by water. It has been my privilege, on two occasions this term, to travel by canoe from village to village, staying a night in each. Our African Pastor, Ngando, accompanied me on both occasions. He is a great man of God, and such a help in many ways. After an evening service he could be seen sitting surrounded by a group of Africans, explaining something further about the message, or answering their many questions.

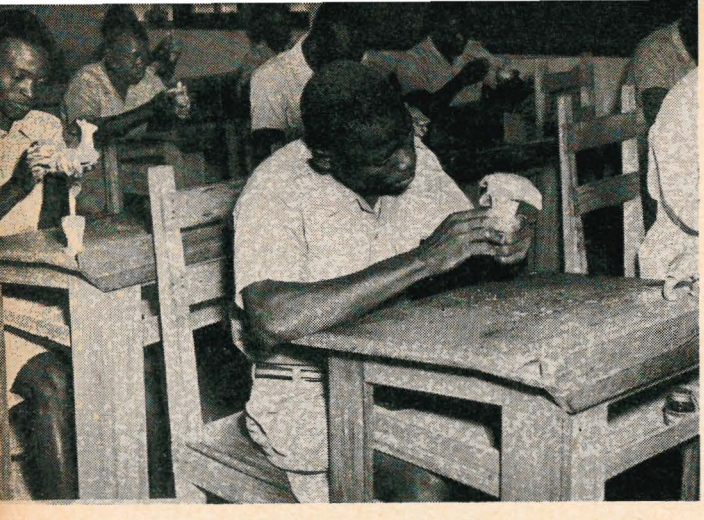
After an itineration has been planned, a letter is sent to each village teacher, telling him the expected day of arrival, and asking him to see that a place is available where the missionary can put up a camp bed for the night. He is also warned that Christians from his village would be expected to row us to the neighbouring one.

WE planned to commence our journey on Saturday morning at 7.30, and Ngando had arranged with some Ntondo men to get us to the first village. 8 a.m. arrived, but no men, and so a round of inquiries had to be started. One man couldn't be found at all, another had gone off fishing, and another had come back from a journey just the night before and "wasn't he too tired to do any work today?" It was 9.30 a.m., and very hot, in more ways than one, by this time! An exasperating start. What was to be done? An S.O.S. was sent along to Sister Russell at the hospital, and she managed to find three workmen who knew how to paddle.

The camp-bed, bedding, lamps, food, drinking water, pots and pans, literature, etc., were at last safely stacked on the bottom of the canoe, and it really looked as though we were off. Alas, the *men* were there, but they had not thought to bring their paddles with them! Off they went for another fifteen minutes to look for paddles. By this time a wind had blown up, making the lake somewhat boisterous, and they suggested that we should be wiser to wait until afternoon. However, after a lot of persuasion, and expressing a willingness to accept all responsibility for any damage done by waves, etc., we actually got away two hours behind the scheduled time! However, a canoe journey is always a "soother of ruffled tempers", to me at any rate, and as I settled down to the swish of the paddles I found myself wondering why we persist in trying to hurry these people, and wondering whether their irresponsible attitude to life will ever change!

Miss Joyce Howard sets off for the journey round Lac Tumba

AS we neared the village where we were to spend the week-end, we could see a group of people gathered on the shore, and faintly caught the strains of "Jesus *shall* reign . . .". One's mind thrilled at this thought and took heart at the remembrance of it, even though evil seems at times to triumph on every hand. Our goods were carried from the canoe to the little mud hut, where one room had been cleared and given over for my



Students at Kimpese modelling

use. The kettle was soon boiling on the camp fire, the camp-bed erected in a corner (not too near the wall, for fear of unwelcome livestock!) and the boxes were stacked in another corner, where, in an incredibly short time, ants smelled them out and promptly began to investigate the contents. Bread, which was wrapped in a cloth, was rapidly being carried off in tiny morsels to some storehouse, and when I came to have some refreshment, I had to spend some time knocking the ants out! No such thing as going round the corner to purchase another loaf.

On these itineration journeys much time is spent in sitting down with the teacher, his deacon, and perhaps another Christian, listening to news of church members, interviewing those who have left the fellowship of the Church, and questioning inquirers for baptism. I have spent hours in this way, trying to reason with them and show them a better way of life. They listen and, as they leave, say, "Thank you for all you have said. I have heard and will go home and think about it." Too often when one meets these people again, it seems that the seed fell on deaf ears, and into rock-hardened hearts, for they have made no attempt to alter their way of life. However, one continues to hope and pray that "the Word sown shall accomplish that which He doth please, and prosper in the thing whereto He sent it".

SUNDAY morning dawned "bright and beautiful" and several gathered at the 6 a.m. prayer and praise meeting. The little church was packed to overflowing for the 10 a.m. service, many sitting outside on stools.

The keen teacher, Mongu by name, stands as a living miracle to all who know him. Out fishing one day in his little canoe, a male hippo capsized it, grabbing Mongu by the leg and pulling him under the water. Twice it released him and grabbed hold again, and Mongu naturally thought his end had come. However, the third time the hippo let go, it made off, and Mongu, who is an exceptionally good swimmer, was able to get to shore. Through loss of blood and shock, he lay there in a very exhausted condition. Two men came along, who rushed him to Ntondo hospital. His leg was mauled from thigh to ankle, a terrible mess. Thanks to the Grace of God, a good doctor and modern medicine, Mongu recovered. As a result, he dedicated his life to the service of Jesus Christ, and is doing a great work in that lake-side village.

We left early on Monday morning and made our way to the next village. Here was everything to discourage one. There was no proper church building, very few church members in fellowship, palm-wine drinking was very much in evidence; nobody came forward to bring us wood or water, and I remarked to the pastor that I felt we should do little good in this village. As I sat outside the little hut, thinking and praying about the evening message, I saw three men scaling the palm trees for wine, and my heart sank as I imagined that most villagers would, in the evening, sit round and help them drink it.

AT 6 p.m., the teacher beat the first meeting drum, and placed a tiny hurricane lamp on a small table which was to serve as a pulpit. I did not go immediately as there was another fifteen minutes before the second drum. Imagine my surprise when flickering lamps began to emerge from almost every little hut in the village, and one of the men who had previously been scaling the palm trees was now going round telling everybody to leave their work and come to the service! Everybody listened with rapt attention as I gave them what I felt to be God's message for them. Pastor Ngando, too, gave them some very good teaching.

How we thank God for these doors of opportunity which are still wide open to the Gospel in Congo, but there are pointers which make us feel that "the King's business requireth haste". "Pray ye therefore. . . ."

STATION MASTER LEADS FRIENDS OF THE TREE

In between services and meetings at church gatherings in Congo a tall man can often be observed talking eagerly to a group of people about trees.

He is Mr. Simon Tezo, Station Master at Léopoldville and secretary to an organization called Friends of the Tree.

This society is campaigning for the planting of many more trees to prevent soil erosion.

Mr. Tezo is an enthusiast on trees. He knows much about them and about the preservation and enrichment of soil.

When he visited Wathen recently, he was asked to give a talk on trees.

Before he ended his address, he was speaking on another subject even closer to his heart.

He was telling how as a boy he heard a missionary preaching on the text, "I am the Light of the world". The result was a determination to learn to read so that he could study this passage of Scripture. In due course, he became a Christian and joined the Church.

To-day he is a fine example of enlightened African churchmanship.

Some time ago, he was chosen by the authorities to be the Congo delegate to an international labour conference in Geneva. There he attended services in Calvin's Cathedral, learned a lot about the great theologian and made many friends. Experiences like this enable him to play a big part in enlarging the outlook of the Congo churches.

A Wathen missionary writes of Mr. Tezo: "It is good to meet a former Wathen schoolboy who carries his faith with him in all departments of a life full of purpose and useful activity."

MISTA FWASI, NEARLY BLIND, HEARS THE CHURCH SING HIS HYMNS

The Congo Church is revising its hymn book in the Kikongo language. And the new edition will include a number of compositions, both words and music, by a gifted African, Mista Fwasi.

He is small, almost blind and very handicapped physically, but he is a man of great energy.

Recently, he has been at the Wathen B.M.S. station dictating his hymns. He has also trained the school choir to sing some of them.

Missionaries remark on the soundness of his theology, although he has not had any special training.

Most of the hymns in the book are translations from European languages. The inclusion of more African compositions will be welcomed both by the church people and the missionaries.

LAY PASTOR CASTS OUT EVIL SPIRITS

Christian workers in the Sambalpur district of Orissa are dealing with belief in possession by evil spirits in much the same way as our Lord's first disciples.

Recently, a woman of the Munda people, who are animists, became so affected that her head was wrenched to one side and she became dumb.

Unable to do anything for her, her friends sent for Mr. Samson Aind, lay pastor of the church at Chitkel.

Mr. Aind went to her. After saying a prayer, he commanded the evil spirits, in the Name of Christ, to come out of her.

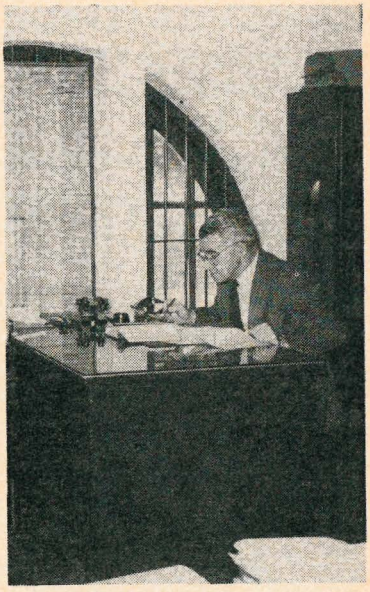
Immediately the woman's head resumed its normal position and she regained the power of speech.

The healing was regarded as a miracle and resulted in the conversion of the woman, her husband and two other families.

They now attend church regularly and are preparing to be baptized.

BAPTIST BROADCASTS

The Jamaica Baptist Union has this year booked twelve evening periods of fifteen minutes each for broadcasting by Radio Jamaica. The periods will be used mainly for denominational news rather than devotional services. A radio committee has been set up by the Union, and Rev. S. E. L. Larwood has been elected chairman of it. Mr. Larwood is also responsible for the services broadcast on Sunday afternoons and Wednesday evenings under the auspices of the Jamaica Christian Council.



Rev. H. W. Spillett in his office at Hong Kong in the headquarters of the Council of Christian Literature for Overseas Chinese

TELUGU WORK IN AND AROUND CALCUTTA

Mr. Bernard G. Ellis, Assistant Superintendent of the Baptist Mission Press, Calcutta, has sent this article about work among the Telugus who live in Calcutta and its suburbs.

THE Fiji islands seem remote from Calcutta but it was through the witness of two Telugu Christians, baptized by missionaries in the South Seas, that organized Baptist work among Telugus began in Calcutta. Those two Christians shared their concern with a group of Bengali Christians, and in 1936 Telugu work was established with the support of the Calcutta and Suburban Baptist Union.

Since that time there have been 500 baptisms among this hard-working community who have been forced by economic conditions to move from South India to the industrial areas of large cities such as Calcutta. Today there are possibly 200,000 Telugus in and around the city, working chiefly as labourers at 91 jute mills along the banks of the River Hooghly.

Telugu converts being baptized

For twenty years emphasis has been upon evangelism and education. In the former field, the Rev. B. A. Rao, himself a Telugu, an experienced pastor and a former president of the Calcutta and Suburban Baptist Union, and the Rev. S. Jacob, his Telugu assistant, cover many hundreds of miles in pastoral duties which take either one or the other to Alambazar, a large village off the Barrackpore Road; to Sibpur, on the other side of the river in the teeming Howrah district; and to Park Circus, a residential area of Calcutta with a large Telugu community, and the surrounding area. There are now three churches and seventeen sub-areas, ranging from Budge-Budge in the south to Kanchrapara in the north.

IT is the desire of Telugu Christians that they should have their own places of worship. At present they have the use of rented buildings but none can accommodate more than fifty persons comfortably. Poor as they are, the Telugus do their best to pay their way, give to the church in proportion to their income, and help the sick and unemployed, in addition to contributing to the Bible Society and several Christian hospitals.

Younger church members go out to villages within a radius of fifteen miles of Calcutta, to preach and distribute Christian literature, and from time to time the churches have the inspiration of baptismal services in the river, where the candidates confess their faith under the eyes of many who are of other religions.

In education it is still a dream, which may one day become a reality, that a school will be established in Calcutta itself. There is a small primary school at Alambazar, where excellent work is done, but promising older children go to boarding schools of the Canadian Baptist Mission at Kakinada, Bimlipatam or Bobbili, 500 miles from Calcutta; this because there are no Telugu-speaking schools in Calcutta.

The further spread of the Gospel among Telugus is limited only by finance but there is firm faith among the members of the Telugu Sub-Committee of the Calcutta and Suburban Baptist Union that with increased understanding of the possibilities, there will be a quickening of interest among Christians in what has been described as possibly the most worthwhile work in Calcutta.

A RIGHT SENSE OF VALUES

By MARGARET M. PHILLIPS

IN the last few years we have seen a steady decline in the attendance at our church services and there have been fewer coming to inquire or show interest in Christianity. With their eyes on material success they no longer see the need for these things.

In the face of this increasing materialism we must try and show them that what we are offering to them may not appear to be of great worth in terms of pounds, shillings and pence, but it is of much more lasting worth.

These young people are presenting to us a challenge and an opportunity. While we are interested, and must sympathize with them in their hopes and ambitions for the future, we must also help them to spend their money wisely and their leisure time to the best advantage.

IN common with youth almost everywhere our young people here want to "get on". Many things we do not greatly esteem are highly prized by the young Congolese today as they give them status in the eyes of their friends, and a certain social standing. There is a great reverence for things, not on account of their usefulness, but as a sign of social success. If you were able to visit Bolobo, especially on a Sunday, you would see many of the young girls dressed in beautiful clothes, their faces covered with powder.

Many of the young men are earning much more than they have ever done before and are anxious to spend their money. In the shops you would see many things to be bought and large quantities of beer on sale. It is in these things that our young people are setting their hopes for the future and are counting as of high value.

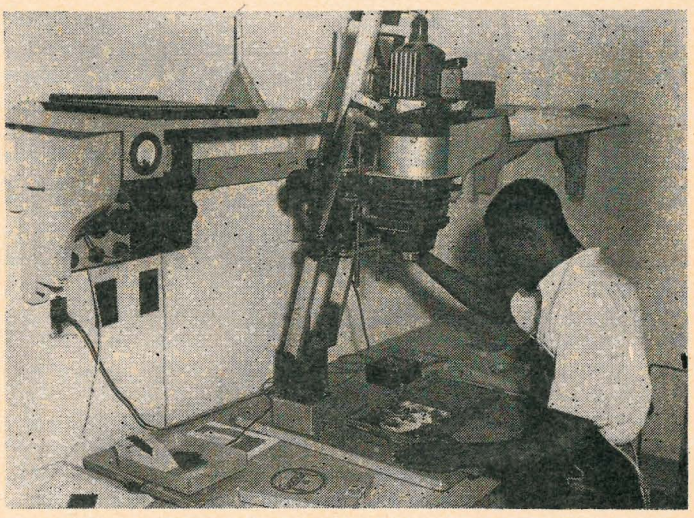
EACH year many of the boys from the senior class in our school at Bolobo go out into the regional schools in the villages as moniteurs. It is our hope that while we seek to help these boys in our school here, they will be our ambassadors when they go out into the villages.

Not long ago I was out in the Ngongo area which is about 200 miles from Bolobo. There we have a young man, who has recently returned from a two-year course at Ecole Grenfell, in charge of our regional school. The first evening I was there I saw a light burning in the school building and I went to investigate. I was amazed to find that the schoolroom was full of young men and that this moniteur, Nyangiye, was teaching a French lesson. He told me the following morning that he held a class two or three evenings each week.

We do not think of Nyangiye as being very intelligent or highly educated but it was obvious that those young men appreciated the lesson that he was giving. The desire to learn was written on their faces. We hope that many more of our young moniteurs will use their leisure time in this way.

DR. RUTHERFORD RECEIVES A GOLD MEDAL

Dr. Gladys Rutherford, who became a B.M.S. missionary in 1923 and who has since 1948 been working with the India Village Service, has been awarded the John Holt medal of the Liverpool School of Tropical Medicine for long and meritorious service in the tropics. She is the first to receive this award, which will in future be made every two years to distinguished old students of the School.



A worker in a photographic laboratory at Léopoldville

Happy children in East Pakistan washing clothes in the stream—the usual method of washing in that country

MIRACULOUS WATER CULT DISTURBS CHURCHES

A strange religious movement is disturbing the churches in several parts of Belgian Congo. Other missions have been troubled more than the B.M.S. But several Baptist stations in the Lower Congo area are having to cope with the cult.

Its leader is called Dieu-Donné —Gift of God—and has had associations with Roman, Salvation Army and other missions. His teachings are an odd mixture of their doctrines with the addition of his own. He preaches with quotations from the Scriptures and draws great crowds.

He calls on his hearers to bring out all their fetishes and burn them. Then he sells them bottles of miraculous water. This water is supposed to protect people from illness and other calamities. It may be sprinkled on the tongue at a solemn service.

The leader of the cult claims to be able to identify witches. People who do not go to his services are liable to be accused by their friends and relatives of being witches who are afraid of being denounced.

Church meetings have had to excommunicate members for joining the activities of the cult. But quite a number are returning to the Church.

Those returning are required to pour away the magic water in view of the assembled church. Then they kneel to make confession and ask to be restored to membership.

A B.M.S. missionary comments: "It is inevitable that such movements should arise from time to time as a sign of dissatisfaction about the perpetual white leadership. We can only help our African friends to reach the stage where the Church can be fully self-supporting and fully African."

FIRE CAUSES H LUSHA

Early in May, a severe fire destroyed 110 houses in the village of Pukpui in the Lushai Hills. It began in the early afternoon, when the men were away in the rice fields. A careless woman had stoked up her fire and left the house empty while she went to draw water. Within a very short time the thatched bamboo house was blazing, and in the strong breeze the flames spread rapidly to the rest of the village.

As it is the hot dry season, there is always danger of fire at this time of the year, but normally the other villagers, with government assistance, are able to provide for the homeless. However, in this case, practically the worst in living memory, all that remained of last year's harvest, all the clothes and money in the houses have been lost. Until the next harvest, in late November and December,

CHINESE CHRIST ATTEND PUB

A letter from Shanghai dated last February reported that 2,500 Christians there had been forced to attend a public meeting to hear the crimes of the 30 arrested leaders of the Little Flock. The Christian Literature Society and the Sunday School Union in Shanghai are said to be closing, as business is very poor. All private concerns are being taken over by the government.

* * *

The Endeavourers' Christian Church is still carrying on services, with about one half of their worshippers Russians, probably all White Russians. Evidently still another letter is his source for the statement that a well-known Christian orphanage in Shanghai was closed last year, and the

HAVOC IN THE HILLS

seven hundred people will be destitute, needing food, clothing and household utensils.

An appeal for help was sent to the B.M.S., and immediately the General Committee made a sum of money available for relief. The National Christian Council have also donated Rs. 1,000/- (about £750) to the relief fund. The Government sent enough food for the first meal after the disaster, and nearby villages have made contributions of rice. People have flocked in from these villages to build temporary huts, and shopkeepers have given supplies of clothing.

Our B.M.S. missionaries feel they are specially involved, for the first Christian converts in South Lushai came from Pukpui and some of the present Mission workers live there or have relatives in the village.

IANS FORCED TO IC MEETINGS

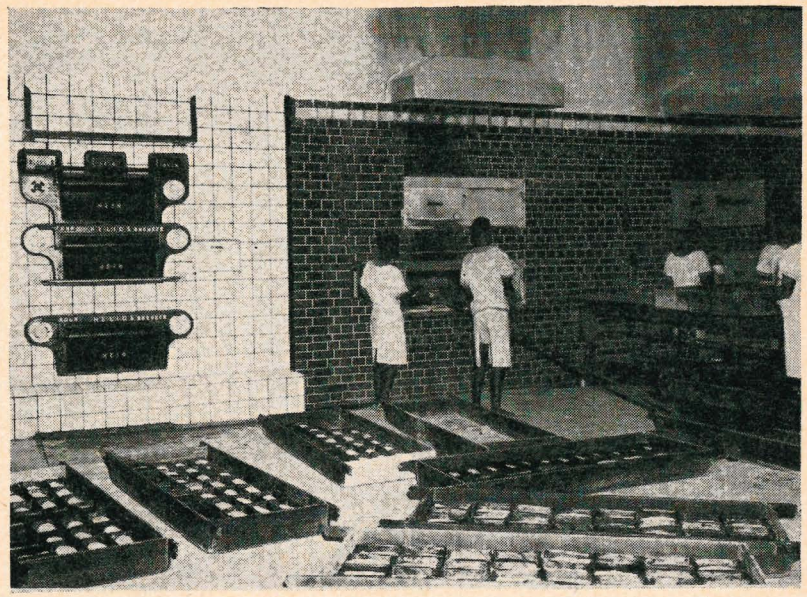
children sent to collective farms in the far north-west.

* * *

One hundred and eighty young people have been baptized in the two Cantonese speaking churches in Shanghai during the last two years.

* * *

There has been a marked increase in attendance at Y.M.C.A. conferences in Shanghai during the past two years. One of the leaders of these conferences attributes the growth to the following factors: (1) a greater feeling of wanting to be together; (2) the fact that the conference had been changed from residential to non-residential; (3) the great emphasis on devotion and Bible study and less on recreation.



A scene in a Léopoldville bakery. Note the modern equipment

BATTLE WITH WITCHCRAFT IS NOT YET WON

People in the remote parts of Congo are gaining confidence in "white man's medicine". The number seeking help from missionary doctors, hospitals and clinics is increasing. But the battle with superstition and witchcraft is not yet won.

"It is hard", writes a missionary, "to explain to you in England, with a heritage of many centuries of Christian civilization, the battle we medical missionaries are fighting.

"We see the power of heathen superstition and witchcraft every day. Sometimes is seems almost overpowering.

"We see it in the frenzied hysteria and fear of the spirits as patients go under anaesthetics or pass near death's door in serious illness.

"Often patients are convinced of their own diagnosis of an evil spirit killing them or putting them under a curse and they will resign themselves to death.

"How frustrating it is, after perhaps hours of work in the operating theatre and after rejoicing in dangers past, to find that in the night some heathen relative has slipped into the ward and given the patient some terrible native medicine, too much for the weakened body to stand!"

Relatives will often treat a patient in their own way in case the white man's medicine does not work. And letters from many missionary hospitals tell of patients arriving for treatment too late after the witch doctor has failed.

MISSIONARIES HONOURED

Three Congo missionaries have recently been honoured by the Belgian Government. Rev. Leslie J. and Mrs. Taylor have been made *Chevaliers de l'Ordre de Léopold II,* and Rev. R. C. Salmon has been awarded the *Medaille d' Or de l'Ordre Royal du Lion.*

Thanksgiving Service in Léopoldville

By URSULA KROLL

WHEN we drove up in front of the old Army hut which had served for so many years as a place of worship in the Dendale quarter of Léopoldville, there were already crowds of children and adults waiting, although it was only two o'clock and the meeting was to start at three. The bright blue frocks of the schoolgirls, the gaily coloured uniforms of the Girl Guides and Boy Scouts, as well as the colourful frocks of the women, made a lovely picture in the sun, which seemed to have come out especially for our meeting.

By three o'clock great crowds had gathered. On the right of the speaker were the schoolgirls, all orderly seated on the sandy ground; next to them the Guides and Scouts, proudly holding up the Belgian and the Congolese flags, then right in front the white dressed schoolboys and on the left the young men who form the new Protestant choir of Léopoldville. These men, under the able leadership of Professor W. Quenon, son of the Chief Army Chaplain, come from the various Protestant communities of our town, and have delighted us already a good many times with their singing. Then, of course, there were the members of the three churches, Itaga, St. Jean and Dendale. They sat or stood on the big open space in front of the old "church"; all in a very orderly and disciplined crowd.

WE had met together to give thanks to God who had given us ways and means to start the building of a new church, which will be of such immense help in the work which is steadily growing. Many gifts from the Africans themselves had been received and by the middle of April the work was started. The foundations have already been put in and the walls are growing day by day. Our purpose was to praise God for what He has done for His Church here in the past and to ask Him to be the Builder of this new House of His, knowing that otherwise the workers would labour in vain.

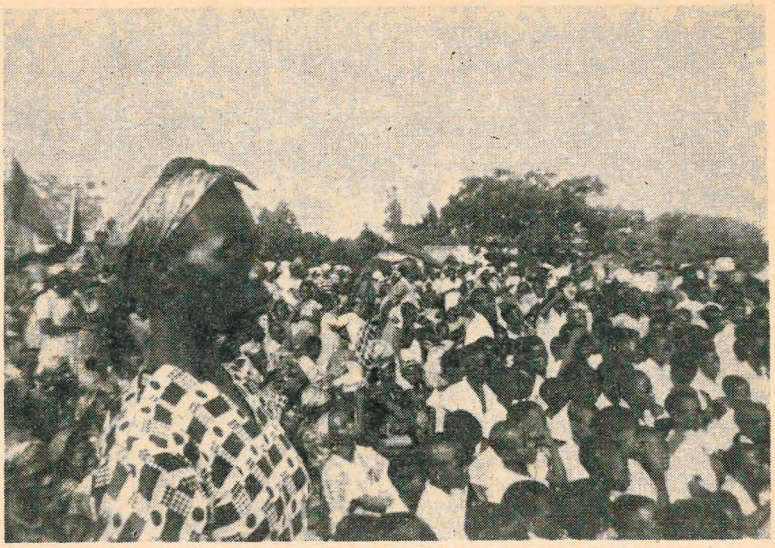
A hearty hymn of thanks rose up into the blue sky, and then the Rev. H. Quenon, Chief Chaplain of the Congo Army, offered the opening prayer in French. Pastor Kumwisi of St. Jean read the first lesson and the Chorale Protestante sang a hymn in Kikongo. Mr. Drake gave the address in Lingala. He told us that every building depended so much on its foundation. If the foundation were not strong enough, then the house would collapse before long. But we Christians know what the right foundation must be. Christ is the Foundation, and our building will be on safe ground, on the Rock which is Himself.

AGAIN we heard a hymn sung by the Chorale and then, for a change, sang one ourselves. It sounded great, since even the smallest child knew it and joined in with all his heart. The next speaker was Mr. Thompson, who spoke in Kikongo from I Kings 6:12. The beauty of the church depends on what is done in it and the lives of the people who enter and go out from it. The building may be a beautiful one to look at, but unless the people who worship in it are beautiful in the eyes of God, the new church can never be worth while.

B.M.S. Congo Headquarters at Léopoldville. Miss Ursula Kroll is engaged on secretarial work here.

The deacons and other helpers then received the gifts, a great thank-offering to God. £44 was received on this occasion, which shows us that the Africans are as keen on getting their church built as we are.

The final prayer was pronounced by the Rev. J. Morrison of the American Presbyterian Mission. The people flocked to the newly begun building and made their investigations there. It promises to be a very fine building, and I am sure that you would like to rejoice and give thanks with us for all the great opportunities given to us here in the heart of Africa.



Part of the great crowd at the Thanksgiving Service

BAPTISTS AND DISCIPLES WORK TOGETHER

REV. KENNETH and Mrs. Weller, now missionaries at Cuttack, have spent a fortnight in their old district of West Orissa. Mr. Weller was guest speaker at annual meetings of church unions.

"When we first went to Balangir, 27 years ago," they write, "there was one district union for all the churches.

"Now the district has been divided into three areas or circuits. Over each there is an Indian president, treasurer and secretary, who work with evangelists, school teachers, night school workers and other laymen."

The first of the annual meetings was held at Chaulbanji, about 60 miles from Balangir. Only six Christian families live in the village, but it was judged a good centre.

From Cuttack, the Wellers had travelled most of the way to Balangir by train. Then they were picked up by the Rev. R. Whitfield in the Balangir mission station's Land-Rover. From Balangir, a party of seven missionaries, two Bible women and several other mission workers travelled to Chaulbanji, with tents, crockery, food, literature and other equipment, in the B.M.S. Land-Rover and a Jeep belonging to the American Disciples.

The Chaulbanji villagers had built a pandal for the meetings. This is a booth made of leaves and bamboo. Sleeping tents were put up around it.

WHEN the missionaries reached the village, churchpeople were beginning to arrive from the surrounding district with their singing bands. Boys from a boarding school at the mission station recently opened at Diptipur (Village of Light) were digging a trench for the cooking fires.

Business meetings followed a fairly familiar pattern in primitive conditions. There were reports of older churches which are not pulling their weight. There were stories of villages with as many as 20 inquirers needing help. There were accounts of success and failure.

And there were discussions about raising money. These debates showed the splendid spirit of the churchpeople.

"I will plough a piece of land and give the harvest to the Lord," said one man. Several men promised to give up one packet of cigarettes a week and put the money into church funds. Reports were made on daily rice offerings and the spread of Unseen Guest Day. On this day a family gives to the church the money they would spend if our Lord visited their home.

Calabar Chapel

A review included in the programme of the Order of Service for the Chapel Opening on February 8th, 1956.

Calabar is an historic name for an historic institution. Like many other things, natural and cultural, the name has been transplanted from West Africa to the West Indies. As a Jamaican geographical expression it belongs to a place not far from Rio Bueno in Trelawny, within sight of the north coast. It is now better known as the title of one of the great Christian Institutions of the Caribbean.

The story begins on 6th October, 1843, when at the Jamaican Calabar a college for the training of Jamaican pastors for the local Baptist churches was established. This was but five years from Emanicipation and but one year after local Baptists had resumed responsibility for the direction of their work. It was the first institution of its kind in the Caribbean. Active in the project was the great emancipator himself, William Knibb. The inaugural function fittingly took the form of an act of worship. Worship has traditionally been central in the life of Calabar.

As a theological college, Calabar has continued for more than a hundred and twelve years, with academic standards increasing according to the capacity of the students and the needs of the times. Men of different countries have received training there for work at home and abroad. In 1869 the College came to Kingston where it found a home alongside the East Queen Street Church. In 1904 it moved again to what were then the outskirts of the city in Slipe Pen Road and in 1952 it commenced the present period of its history on a more spacious site in a rapidly developing new area off the Red Hills Road.

Significant changes

Two great changes came early in the present century. In 1910 on Baptist initiative a scheme for joint ministerial training with other denominations was put into operation. With the Union Theological Seminary at Cross Roads, which the former Presbyterian and Methodist Colleges combined in 1954 to form, Calabar College continues to co-operate. In 1912 the need for making a good secondary education available to boys from Baptist homes of limited means led to the foundation of the High School under the presidency of the Rev. Ernest Price. Its scope was widened, but the sons of Baptist ministers in particular and those of ministers in general still receive special consideration. Forty-three years have seen two generations of boys pass from the School into public life, some among them to win great honours and to render distinguished service to the community.

Primarily spiritual

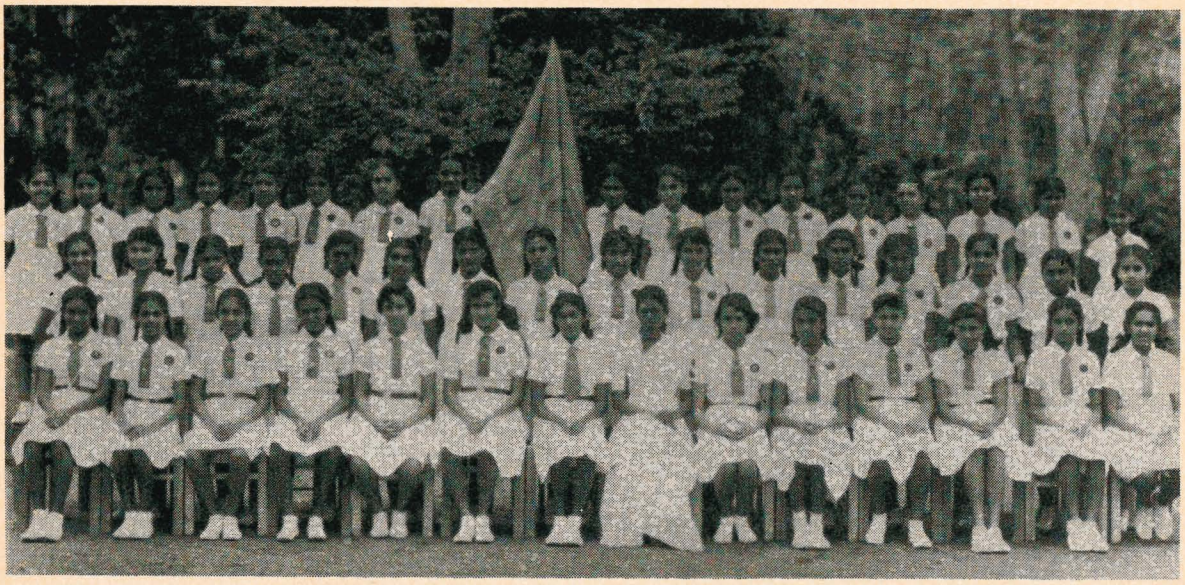
Calabar is in its primary purpose a spiritual institution. This fact is symbolized architecturally by the distinctive character and by the dominant position of the present chapel among the buildings of the College and the High School, as was the case at Slipe Pen Road. The old chapel was designed and built by the Rev. David Davis, who devoted thirty-six years of a many-sided ministry to Calabar, first as tutor of the theological College and later as headmaster of the School. The present chapel, though of different dimensions and design, incorporates some notable elements of its predecessor. The stained glass windows depicting the Good Shepherd, the gift of Elizabeth Garland Hall in 1931 and the reredos with the figure of the cross surmounted by the half-circle of the sun, have been included.

Association with West Africa

The close association between West Africa and the West Indies embodied in the name Calabar is symbolized in a large bronze offertory plate which is among the articles brought up from the old chapel for use in the new. The plate bears the inscription "From Calabar Nigeria to Calabar Jamaica". Financial responsibility for the Chapel has been undertaken by the Jamaica Baptist Union.

The Union has been fortunate in securing the services of Mr. G. E. Sanguinetti as contractor. Mr. Sanguinetti who put up the other buildings in 1951-52 has now provided Calabar with a handsome structure for the sum of £5,024: £1,800 has

A GIRL GUIDE COMPANY IN CEYLON



Here is a recent photograph of the 1st Matale Guide Company which is attached to the B.M.S. English Girls' School at Matale, Ceylon. A special air-mail greeting was received from this Company and from others at Colombo and Ratnapura at the London Baptist Guide Rally last May.

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been paid to date, £500 of which came from a fund raised by the Baptist Missionary Society in England in celebration of its one hundred and fiftieth anniversary. Through its support of Calabar from its foundation the Baptist Missionary Society has maintained unbroken a direct link with Baptist work in Jamaica first forged in 1814.

Calabar's vision for the nation

Calabar Chapel has been a house of praise and prayer for theological students and for pupils of the School for many years. A tradition has been established according to which daily prayers are conducted separately by each in the morning and jointly in the evening. For the boarders in the School services are held on Sundays. To some the chapel has been a place of personal commitment to Christ in conversion and of public confession of Christ in baptism. Many who have shared in the life of Calabar can testify to the nearness of the Saviour and of the power of His Spirit experienced in corporate worship there. For a continuance and a renewal of such blessings Calabar now earnestly and confidently looks and that not for herself alone but for the neighbourhood for whom also the new chapel is designed to provide a spiritual home.

This chapel was built in Jamaica's Tercentenary year and is the supreme contribution of Calabar and of the Baptist denomination in the Island to the national celebrations. Of the Holy City the Psalmist said:

God is in the midst of her, she shall not be moved:
God shall help her and that right early.

That is Calabar's vision for the nation. To seek for its realization she is herself pledged by her faith in the spiritual realities to which the Chapel bears witness.

FOR CHILDREN UNDER 14

THE LEAGUE OF ROPEHOLDERS

MOST churches now have a well balanced and full programme of week-evening activities for their children and young people. Sunday school children are encouraged to join the company or society of the well-established uniformed or non-uniformed organization attached to the church—sometimes both. Here and there interests have been known to clash and tension felt but generally the different organizations get along well together and so help in building young people into the church.

The policy of the B.M.S. Young People's Department is to co-operate fully with these established organizations and to seek to interest leaders and members in the work of the Society and to encourage them to feel some concern and responsibility for it. Thus the Young People's Department has separate auxiliaries for each organization with special projects to support. At the moment there are missionaries in the service of the Society who have at one time or another been closely linked with one or other of these youth bodies.

There are, however, churches which do not as yet cater for the needs of all the children from 8—14 years of age during the week and feel the need for a freer organization than those generally known and also one with a stronger missionary emphasis. The B.M.S. League of Ropeholders meets this very need. Furthermore the age at which we are losing most children and young people from our Sunday schools, Organizations and Churches is no longer 14/15 but 12/13—the startling discovery of recent surveys—here again the League with its special appeal and emphasis can make a decisive contribution.

WHAT is its aim and purpose? "To win boys and girls connected with our churches and Sunday schools for Christ and His Kingdom and to train them through study, prayer, gifts and service to share in the work of the Baptist Missionary Society." It is a non-uniformed organization and, like all children's and youth work, requires devoted and enthusiastic leaders.

Each winter session branches use for a text book the current volume of "Discoveries" published by Edinburgh House Press. These books contain not just "story" material but suggestions for projects and practical work and relates all teaching closely with the Bible. Even so there is plenty of room and scope for variety and initiative. Many branches make and mend all kinds of things for despatch abroad in "Wants" boxes, others prepare equipment according to requirements specified by individual missionaries. Of course there are Missionary Plays and Demonstrations and games which link with children overseas. The special project for Ropeholders is B.M.S. Transport and they support the Society most faithfully.

For leaders and helpers there is our Annual Conference in London.

Please send for further details to the Rev. Theo. Valentine, Young People's Department, The Mission House.

MISSIONARY RECORD

Arrivals

May 23. Miss J. M. McLellan, from Ludhiana.

May 25. Dr. J. T. Gray, by air, from Bolobo.

May 26. Dr. Gladys Rutherford, from India Village Service, Etah.

June 9. Mrs. B. G. Ellis and two children, from Calcutta.

Departures

May 12. Rev. H. M. and Mrs. Angus, for Bengal.

May 29. Miss A. M. Weller, for Ntondo.

June 5. Rev. S. G. and Mrs. Poupard and family, for Trinidad.

Birth

June 3. At Shillong, to Dr. and Mrs. Alan R. Taylor, a daughter, Janet Mary.

Death

June 9. At Cambridge, Mrs. A. G. Mill, Congo Mission, 1918-1947.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

August 5-11: BELGIAN CONGO: UPOTO-PIMU AREA. This is a wide area, covering 180 villages. Pray for the pastoral, educational and evangelistic work, centred on Upoto, and for the medical work, in the hospital at Pimu, the Leper Colony at Njingo, and in village dispensaries. Remember, too, the teacher-evangelists who are trained here, and all African workers.

August 12-18: THE CHURCH OF CHRIST IN CHINA. Pray for the leaders and members of the Church in China, and for the officers of local and provincial Christian Councils, that they may remain loyal to Christ. Remember especially the Christian Literature Society, Shanghai, whose offices are reported to be closing.

August 19-25: THE CHURCH OF CHRIST IN THE PROVINCE OF SHENSI. Pray for the members of the churches in this province, for their life and witness, and their fellowship with one another. Pray that the Church may continue to train lay leaders. Remember, too, the Chin Ling Union Theological Seminary in Nanking.

August 26-September 1: THE CHURCH OF CHRIST IN THE PROVINCE OF SHANTUNG. Pray for all Church members in this province, for those who may come together for worship, and for those cut off from this means of grace. Remember, too, all Chinese ministers, those who still have a church and congregation to care for, and those who are now engaged in other work.

B.M.S. SUMMER SCHOOLS. Pray for all B.M.S. Summer Schools, and for the young people who are attending them, as they return to their own churches.

ACKNOWLEDGMENTS

(To 15th June, 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anon., 7s. 6d.; "Eastleigh Baptist", 5s. 0d.; Anon., £1; W.S.R., £4 10s. 0d.; Anon., 7s. 6d.; Anon., 7s. 6d.; Anon., 5s. 0d.; J.M.R., £10; K.A.G., Doncaster, 10s. 0d.

Medical Fund: "A little more", £4; J.M.R., £5; Anon., £1.

Gift and Self Denial: Anon., £1.

Friendship House, Birmingham (B.M.S. and B.U. Appeal): 15s. 0d.

Translation Fund: Anon., for purchase of New Testament for West Orissa, 3s. 0d.

Legacies

The following Legacies have been gratefully received in recent months:—

April

23	Miss Lily Pritchard (Women £50 and Medical £50)	100	0	0
24	John Gregory Pike	200	0	0
25	J. J. Hayward (for Investment, Upkeep of Mary James Bed)	300	0	0
26	Miss R. A. Harrington	19	0	0

May

8	Arthur Newberry	28	15	0
9	Miss S. B. Stephens (Translation Work £1,007 19s. 2d.)	2,015	18	5
11	Miss E. J. Town	100	0	0
14	Miss E. E. Harper	11	6	8
	Miss Dorothy Goddard	2,500	0	0
16	F.M.E. Yates	50	0	0
18	Albert Beckingsale	750	0	0
22	Mrs. E. A. Noble	50	0	0
25	Mrs. Hester Arthur	278	3	5
28	Mrs. E. E. Dunn	50	0	0

June

1	Mrs. Harriett Stones	25	0	0
4	Mrs. E. M. Springthorpe	500	0	0
5	J. T. Meikle	200	0	0
	Miss M. E. Arnott	100	0	0
12	Miss Elizabeth Emily Brown	100	0	0
14	Mrs. Isabella C. Lockhart (Women £50; Medical £50)	150	0	0

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SEPTEMBER 1956 PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

Scouts of the 30th Birmingham (Erdington Baptist) Troop packing discarded spectacles to be used in medical work overseas (See page 138)

CONSTRAINED BY JESUS' LOVE

AT a time when the missionary movement generally, and missionaries of the past in particular, are often subject to criticism from both friends and opponents, it is good that there should be careful study of the basic motives of the Church's missionary enterprise. Dr. James S. Stewart, of Edinburgh, in his recent book, *Thine is the Kingdom*, devotes the first chapter to this question.

He suggests that different generations have stressed different aspects of the missionary motive. Some have based everything on our Lord's great commission: "Go ye, and teach all nations". The Master has commanded; what can the servant do but obey? But the argument for missions does not rest on one text alone. "The total action of God in history, the whole revelation of God in Christ —this is the argument."

OTHERS have been moved by compassion—sometimes compassion for the heathen perishing without Christ. Yet others have stressed the idea of community. The world is now one world and all men are bound together, but the only way in which true community can be achieved is in Christ. A fourth motive is summed up in the word "continuity". The Church must carry on the mission begun by our Lord and continued by His saints down the ages.

All these motives, however, have their limits. None of them, nor all of them taken together, constitute the basic motive. The one reason for missions is *Christ*. "The concern for world evangelization," says Dr. Stewart, "is not something tacked on to a man's personal Christianity which he may take or leave as he chooses; it is rooted indefeasibly in the character of God who has come to us in Jesus. Thus it can never be the province of a few enthusiasts, a sideline or speciality of those who happen to have a bent that way. It is the distinctive mark of being a Christian. To accept Christ is to enlist under the missionary banner. It is quite impossible to be (in the Pauline sense) 'in Christ' and not participate in Christ's mission in the world. In fact, here is the surest test whether we have truly grasped what Christ was doing by His life and death and resurrection, or whether we have failed even to begin to understand the Gospel that He brought."

THESE are challenging and searching words. The whole book, indeed, is one which repays careful reading. Of quite another kind, but equally good, is a recent book by a young Dutch scholar, Johannes van den Berg. It is entitled: *Constrained by Jesus' Love*, and is the substance of a thesis presented to the University of Kampen, Holland, for a doctor's degree. In this book, the author inquires into the motives of the missionary awakening in Great Britain in the period between 1698 and 1815.

As one would expect, the story of the formation of the B.M.S. in Kettering in 1792 is included; and there are more references in the book to William Carey than to any other person. Of Carey he writes: "It would be wrong to see him even in his own circle as an isolated figure . . . The circle of ministers into which Carey entered after he had become a Baptist preacher was at heart mission-minded, but it needed Carey's world-wide outlook to transform the latent ideal into a burning passion."

IN examining the motives of the great missionary awakening in the nineteenth century, Dr. van den Berg deals with political, humanitarian, cultural, ascetic motives; the motive of debt; romantic, and theocentric motives; the motive of love and compassion; the ecclesiological motive; the eschatological motive and the command of Christ as a missionary motive. All these motives have played their part in varying degrees with different persons and in different circumstances.

Sometimes missionary effort was seen as a useful means of supporting colonial rule, either making the people more peaceful and contented or improving their condition of life. Some saw missionary work as an effective means of civilizing savage races. Some found in missionary service a way of following the ascetic ideal. There were those who went oversea, or supported missions, because of the debt owed by the white races to the black for the injury done to them in the slave trade. Romantic enthusiasm has often been present. In the missionary awakening there were strong Calvinistic influences so that men were moved by a will to glorify God in proclaiming the Gospel and hoped that through preaching the

(Continued on page 140)

Educating Christian Families

By ANTOINE WANTWADI

I AM a theological student at E.P.I. (*Ecole de Pasteurs et d'Instituteurs*), Kimpese, and come from the Thysville church. I am writing this article for the readers of the *Missionary Herald* to tell them about our training school. I am married and have four children, two boys and two girls.

In our class we have many lessons. Some of them prepare us to be good pastors, some fortify our faith, and others expand our general knowledge.

The education of the family is one of the most important preoccupations at E.P.I. So my wife and children go to school every day too. My wife learns many things in class: New Testament, Old Testament, Hygiene, Geography, Sewing, Cooking, how to keep house and to look after children. Every morning the whole family goes to school and comes back home at half-past eleven.

ANOTHER interesting thing here is friendship. Our missionaries teach us to live with each other in peace. Here there are many tribes who come from different parts of Congo.

E.P.I. is divided into nine villages. Each married man has his house with kitchen and earth closet. I live at Kukriele. The single men live in dormitories. All the houses are made of brick, some of them have thatched roofs and some roofs of corrugated iron. Each village is looked after by a missionary, helped by one student chief. The missionary is responsible to see that the village is always clean and everything is in order.

NOW E.P.I. is growing very quickly. There are many new buildings everywhere. The number of students is raised, but the number of wives is diminished. Many of the students are very young men.

We have our own church led by two pastors, one European and one African. All the students are church members. Every day we go to church from eight to half-past eight, and every Sunday we have church from nine o'clock till ten o'clock. Each first Sunday of the month we celebrate Communion in the afternoon, and in the evening we have family prayers. Each Sunday afternoon we have different meetings; the first afternoon of the month is for Communion, the second for class meetings, the third for village meetings, and on the last Sunday one class takes the service.

Wives of students at Kimpese on their way to church, their belongings on their heads

E.P.I. gives us some money each week, but this money is not enough to live on here, so we are given gardens in which we plant manioc and ground nuts. With the help of these we have enough food to eat.

THE missionaries thought it would be good to help the villages round E.P.I. and to carry the Gospel to them, so nearly every Sunday we go in

Children of Kimpese students taking an interest in outside affairs

groups of six or seven students to these villages. Some of the villages are far away from E.P.I. and the students go there on Saturday.

To encourage interest in sport, E.P.I. organizes games; volley-ball and football are played each day by many of the students. We have also a school wireless. This was bought partly with some of the money which our choir were given when they went to sing at Léopoldville, and another part was given by American Christians.

One thing is difficult for us, that is the bilharzia. All the rivers are full of these worms. We cannot drink the water. We have only one spring from which we take our drinking water. Many of the people get bilharzia by bathing or washing clothes in the infected water.

GOOD READING FOR AUTUMN EVENINGS

THE Rev. George Appleton has made a most valuable contribution to devotional literature in his collection of Scripture readings, prayers and biddings recently published by the Edinburgh House Press under the title *In His Name* (9s. 6d.). The collection arose from a need felt for a scheme of prayer which would aid Christians of all denominations to pray for the work of the whole Church and at the same time would present missionary intercessions not as a specialized and separate activity but something integrated in the full range of Christians' faith and worship.

In this choice collection is much to help in private devotions, as well as most useful material for prayer meetings, services of worship, prayer sessions in schools, and epilogues. We strongly recommend the book.

THE situation in the Union of South Africa, where the government is pursuing a policy of *apartheid,* is causing grave concern to all Christians. Not only the theory behind the policy, but also the shocking consequences of it for the negroes and coloured people who live and work near the cities, are offences to the Christian conscience.

A number of writers, notably Alan Paton, have tried to make people aware of the present state of affairs. *Naught For Your Comfort,* by Trevor Huddleston (Collins, 12s. 6d.), as its title suggests, is a profoundly disturbing book. The author, a Christian missionary, relates his experiences of the working out of the attitude of the South African whites, and of Dr. Malan's policy, in the life of Sophiatown, a suburb of Johannesburg. He writes as one moved with Christlike compassion for African people and with a desire to arouse the conscience of the world.

THE B.M.S. last spring sent out Miss Dorothy Jenks to do Christian literature work in Congo. She is at present associated with the production of *Envol,* a Christian magazine now published in French, but later to appear also in the vernacular. The background to this journalistic work is described in *Through Ebony Eyes,* by Trevor and Grace Shaw (U.S.C.L., 3s. 6d.).

'WHY DON'T YOU SEND US MORE MISSIONARIES?'

"Why don't you send us more missionaries when there is so much work to be done and so few people to do it?"

Senior Deacon Mosau, of Upoto, Belgian Congo, asked that question. And he was echoing what is in the minds of most Congo churchpeople.

But Mr. Mosau had the chance of making the inquiry directly to the Rev. Victor Hayward, the B.M.S. Foreign Secretary, and the Rev. Leslie Taylor, the Congo Field Secretary.

These officials were visiting the Upoto station, and Pastor Koli, who attended the Baptist World Assembly in London, invited everybody into his garden for supper and a camp-fire quiz.

Mr. Mosau's question was the first to be asked.

Mr. Hayward answered by explaining some of the difficulties facing the B.M.S. and emphasized that the Congo church must now find more African pastors like Pastor Koli. Congo churchpeople would have to do more for themselves.

The local missionaries present felt that answer was a true and good one.

But they agree with their African friends that, for the time being, there is still work for more European missionaries.

They consider there is serious need for another minister and his wife and a single woman teacher in the Upoto-Pimu area and that still more European missionaries could extend the Church in the vast surrounding districts.

EASTER DAY WAS HAPPY FOR NSOMBELE

Nsombele was one of the happiest women at the Ntondo mission station in Belgian Congo on Easter Day.

She is deformed as a result of having suffered from leprosy. But she constantly gathers round her a few people to teach them the Christian Faith.

And on Easter Day two elderly women who had suffered from leprosy and who had been instructed by Nsombele were baptized together with four senior boys from the school.

Those two elderly women were exceedingly poor. The only clothing they possessed was a loincloth each. But when, after baptism, they were received into the church at their first Communion, they were wearing dresses from a wants box.

The church bell had called the people together for the baptisms at 6 a.m. Later a service was held at the hospital. And the four boys were there to give testimonies in speech and song.

NEW EXHIBITION

The B.M.S. Exhibition, "The World of Tomorrow", is to be dismantled in November following a final tour in Wales. This fine exhibition has been shown in many places over a period of six years and has quickened much interest in the Society and its work.

A new exhibition which will be a thoroughly up-to-date presentation of conditions and events on all our fields will be ready early in October 1957. A prototype court has already been built, and estimates of the cost of the whole are being considered by the appropriate committees.

THE GOSPEL IN SONG

Experiments are being made at the Bolobo B.M.S. station in putting Bible stories into an old Congo form of sung narrative.

The stories are sung to the accompaniment of drums and other Congo instruments which have no English equivalents.

It is hoped that the Scripture stories, like the healing of the daughter of Jairus and the storm on the lake, will become more real in this form to people in the villages. Bolobo missionaries and teacher trainees have also produced a modernized dramatic version of the story of the prodigal son. It tells of a young man lured by the bright lights of Léopoldville.

* * *

BILLY GRAHAM FOR CONGO?

Inquiries are being made by the Congo Protestant Council of Dr. Billy Graham with a view to discovering if he is willing to visit Congo and on what conditions.

Susan Margaret, daughter of Rev. G. and Mrs. Ellis, of Yalikina, in the arms of an African girl

Three Wives

By JENNY F. ROBB

ALL three of them are young and recently married. All three of them are being given teaching with a view to baptism and being received into membership of the Bhiwani church.

Zarina, a little slip of a girl, came to the town as the wife of a young tailor who is a member of the church. The marriage had been arranged, as is still usual, by relatives. The bridegroom, who knows he is not endowed with many brains, and was anxious not to be made to feel inferior in his own house, made his first stipulation "that she should not have gone any further in school than I have". His uncle found a bride who certainly conformed to that condition.

Zarina belonged to a nominally Christian family in New Delhi. She was brought up in the back premises of one of the New Delhi buildings, swarming with the children of domestic servants. New Delhi has not nearly enough schools even for the children whose parents are eager to send them. Of Christian schools there are only two, both expensive and catering for the comparatively wealthy. In her family no one had much use for education anyway; she attended a municipal school for a short time, but when an attack of typhoid left her weak, listless and subject to headaches, no one pressed her to return.

CHURCH-GOING is not easy for domestic servants, and there was not sufficient keenness in her family to overcome difficulties. She came to us illiterate and almost completely ignorant of the faith she was supposed to profess. At first, lonely and lost away from the crowd in which she had grown up, she shut herself in her own house and spent hours just sitting. She went occasionally to church with her husband, but repulsed most of the friendly advances of her Christian neighbours.

Gradually, however, she came out of her shell a little and the birth of a baby gave her consequence and confidence. She began to join more in the life of our community, and presently her husband came to say she wished to be baptized and join the church. She began to come regularly to learn.

Part of the time we spent with the Adult Literacy Primer, in the hope that some day she may be able to read the Gospel for herself. But meantime she cannot, so we go through as simply as possible the wonderful story of God's Love in Christ, the meaning of salvation and the Christian way of living. It has seemed to me that her mind and heart are wakening. Will she let Christ come in and rule her life and make her home truly Christian?

A young Christian mother with her baby

IN a village about two miles from Bhiwani lives a young man who has had some education in a Christian boarding school, and been baptized. At that time his father was also known as a Christian, but a few years ago, seeing danger and no advantage in this profession, he returned to the Hindu community from which he sprang. After the manner of village folk, he had married his son while still a child to a girl from a distant village and of a Hindu family.

The keeping up of old marriage customs, even in Christian families, is one of the greatest problems in village work, and a great hindrance to the upbuilding of the church. Yet sometimes it can become an opportunity. I know several fine Christian

A group of women at Deosar, North India

women who would probably never have heard of Christ if they had not come within our circle by marriage.

Over a year ago Dulip's wife came into his home and we urged him to bring her to learn of Christ. His father was opposed and for some time Dulip could not stand against him. But at last he asked me to teach her and himself and encouraged her to come to the Sunday evening services in the village. She is able to read and write, and I have got her to read the Gospel stories for herself.

I left with her a little leaflet containing the Lord's Prayer and Ten Commandments, and she had memorized them next time I came. She seems an apt pupil, but how far she has made the teaching her own I cannot yet say. Her father-in-law is difficult, her husband rather half-hearted in his Christian witness. But if husband and wife can together travel along Christ's way, what a difference it may make to that home and that village.

THE third girl is the wife of a man employed in the workshop of a Christian carpenter, through whom he has heard of, and been attracted to, the Christian faith. At Christmas time he brought his wife to church. But without some background of knowledge she could make nothing of what she heard. So again came the request for teaching, and she too has been visited regularly with the Gospel and the Adult Literacy Primer. She is proud of her progress in reading, and interested and moved by the story of Jesus. But there is far to go. Will she and her husband both find in Jesus Christ their Saviour? Will they set up a Christian home in their heathen basti?

So our opportunities come, through the witness of Christians in their daily work, through social contacts, even through the persistence of old marriage customs. So here one, and there another are drawn towards Christ and into the fellowship of His Church in North India. And so we teach, praying that by the power of God's Spirit nominal Christians may come to know Him, those who come within our circle may become truly His, and that Christian homes may be established from which light may shine out into the surrounding darkness.

BOUNTIFUL HARVEST

THE Baptist Women's Auxiliary in Wales celebrates this year its jubilee. In this connection, Mrs. L. Eirlys Williams has written a history of the Auxiliary which has been published in English as *Bountiful Harvest* and in Welsh as *Helaeth Gasglu* (5s. a copy). Those interested in this history of our Society generally will be glad to have this valuable record.

Mother and child in the Leper Colony at Chandraghona, East Pakistan

Members of the 18th Darlington Guide Company examining gifts for Wants Boxes

PATIENTS WERE BETTER AFTER X-RAY TESTS!

An X-ray unit provided by the Baptist Life Boys is now doing good service in the mission hospital at Palwal, India.

Its arrival caused immense excitement.

A shopkeeper sent his cart and two oxen to carry the apparatus from the station to the hospital. And he would not take any payment.

The station porters not only put it on the cart, but escorted it to the hospital and unloaded it. And they would not take any payment.

Thrilled nurses clamoured for the job of being with patients when they had X-ray examinations.

Many patients imagined that the X-ray plant provided a form of very potent treatment and did not understand that it is only an aid to diagnosis. Some of them declared that they felt better for having had an examination. And the doctors say that a number of them really did improve after having had a test!

The hospital staff were saddened when the X-ray plant revealed much unsuspected tuberculosis. Even two of the nurses were found to have the disease, though, fortunately, only in a mild form and in the early stages. With rest and treatment, they will soon be free of it.

Though the disclosure of disease is saddening, much suffering is prevented by illness being traced and then being treated on the basis of an accurate diagnosis. So the boys' gift will mean that much pain and many lives will be saved.

WOMEN TO CONFER

The Annual Joint Conference of the W.M.A. and the B.W.L. will be held at "The Hayes", Swanwick, from 2nd to 5th October. The theme will be "Praying and Living". Missionaries and deaconesses will speak of contrasts between work in rural and city communities. Mrs. Angus Macmillan will preside, and the speakers will include: Rev. S. F. Winward, Mrs. F. J. Raper, Miss E. Davis, Sister Bessie Sellwood and Sister Elsie Grinyer.

PATIENTS BEC IN MISSION

Most patients in Congo mission hospitals grow bored.

As some patients, like those with tuberculosis, have to stay in hospital for a long time, the boredom can be pitiful.

"When you have even a short stay in hospital at home", writes Miss Jean Blackmore, of Bolobo, "you are pretty sure of having something to do, whether it is books to read, or sewing or writing. There is often an occupational therapist to encourage you.

"Many of the people here cannot read much beyond the alphabet and, even if they can, there are no picture books in the shops.

"Many of them cannot sew or knit. In any case, there is not much wool in the shops and what there is is beyond their pockets.

BUILDERS OF THE KI ENDEAVOU

A new organization has been formed for the young people of the church at Upoto, Belgian Congo.

It is called Builders of the Kingdom of God.

To a considerable extent, it is quite frankly a copy of the Christian Endeavour. An important feature of its activities is a monthly "Consecration" on Christian Endeavour lines.

There is a reason for this.

The members of the society are fourth-year pupils at the mission's schools. They are third and fourth generation Christians.

There are now many such young people in Congo and the church leaders are very concerned about them. They say that large numbers of these youths and girls are in danger of growing up without any spiritual depth. Too often the young people go to church

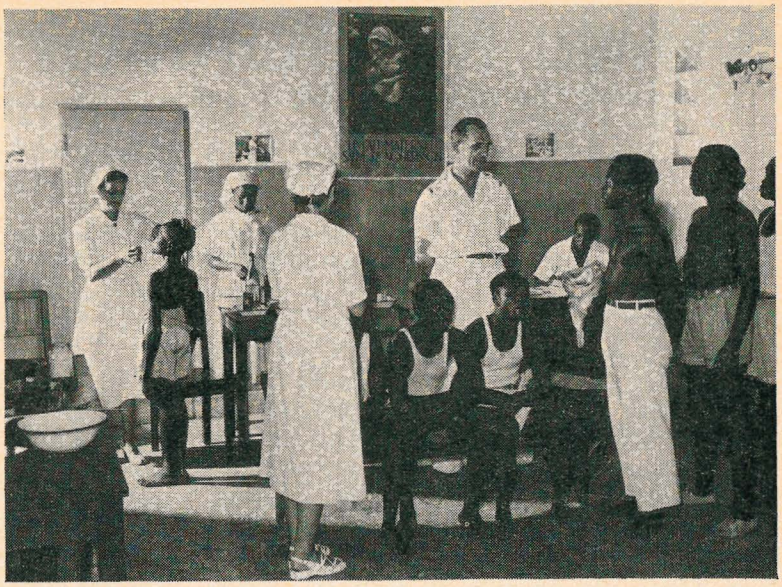
ME SO BORED HOSPITALS

"There is almost nothing they can do except pound palm nuts which their friends collect. Then they sell them to the shops and are able to buy fish with what they earn.

"I have been grateful on more than one occasion for the coloured pencils that I have found in wants boxes.

"Although, as a rule, we keep this kind of thing for Christmas, I gave a note book and various crayons to the children who should have stayed in bed but just would not.

"After that, I did not have to worry nearly so much about keeping a check on them. Each time I went round, I was confronted by wonderful displays of work!"



A medical inspection at a mission clinic in Léopoldville, Belgian Congo

NDOM USE CHRISTIAN J METHODS

only because their parents go, and Christianity means little more than attempting to obey a set of trying rules.

The missionaries at Upoto hope that the Builders of the Kingdom will escape the danger of becoming merely conventional Christians.

They hope, too, that, if the society is a success at Upoto, it will spread to other places.

At present, the members are enthusiastic.

Their varied programme includes Bible studies, members' evenings, question sessions, and so on.

They have already exchanged letters with one Christian Endeavour in England. The two societies pray for each other. And the Builders hope to make contact with other Christian Endeavour groups.

GIRLS' AUXILIARY GROWS IN THE LUSHAI HILLS

The 120 branches of the Girls' Auxiliary in the Lushai Hills, through their Conference last Easter, voted a large sum of money for the missionary work of the South Lushai Church. This work is carried on by Lushai teacher-evangelists among the people of animistic and Buddhist tribes who have recently migrated to this area. Their language, customs, and manner of life generally, are quite different from those of the Lushais, who find work among them hard indeed.

The National Secretary of the Lushai G.A., Lalhmingliani, visited the area recently with some of the Lushai pastors. A former pupil of the Serkawn School and a teacher in Government service, she wishes to give her full-time service to the Church. At the age of twenty-one, she is already recognized as a leader of the South Lushai Church and this year attended the annual meeting of the Church Council—a singular honour for a woman, and especially for one so young.

The Lushai girls now run the G.A. without any missionary help and continue to hold Group and National Conferences every year in addition to the normal meetings in their villages. They have formed a Junior G.A. for those under 14.

NEW PREACHING HALL FOR STANLEYVILLE

It is now proposed to build a second preaching hall in one of the African suburbs, Belge II, of the city of Stanleyville, Belgian Congo. The hall will be sited on the south bank of the river.

One such hall was erected in the suburb of Bruxelles, the cost being met from the Ter-Jubilee Fund.

Bandu New Church Completed

By M. NEAL

IT was with swelling hearts that we gathered for the first time in the new church at Bandu on Whit Sunday, with our distinguished visitors, Mr. Hayward from London and Mr. Taylor from Léopoldville, and a very large congregation. When we left for the Upper River Conference at Lingungu ten days previously, the roof had just been completed except for the ridging, but the floor and surrounding grass—well, everyone knows what rubble is left around after building operations; so we were little short of amazed to find the floor level, the "precincts" clean and tidy, and what looked like hundreds of seats very neatly arranged by placing pieces of wood on piles of bricks. Even so, the congregation overflowed on to the grass outside, cut beautifully short, and our devoted Pastor, Teacher-Evangelist and their helpers must have felt very well repaid for the hard work they had put in during our absence.

The building has a really ecclesiastical appearance, with the Communion table, reading desk and three chairs which had been made for us at Lingungu, and the very nice brass vase which was a gift from our home church—a great improvement on the former very sketchy furniture. And we are pleased to say that, although the building has to serve also as a school until classrooms can be erected from salvaged material, the children are responding to the appeal to treat the new building with reverence as befits a church.

THIS week we heard that the first load of timber for seating, which was ordered in faith, will be delivered next week, when our local carpenters can get busy during their leisure time making seats, whilst we hasten to put up replacements for our boys' house, garage and kitchen before the existing buildings collapse.

So you see we have a full programme of manual work ahead, whilst we hope that the spiritual work in the camps around Elizabetha will go ahead with a new impetus now that the Pastor and Evangelist are freer. The women have been clamouring for their school to start again, and we have promises to reopen next month. No sooner was that news made known than along came the men asking for evening classes again. We welcome these opportunities of service and hope to add a weekly Bible study circle.

WE should like to say how much we value the moral and material support of friends at home. We no longer feel ashamed of our little tabernacle, but we are unhappy to think that our central station at Lingungu is still without a permanent church building. When the deacons there met with Mr. Hayward and Mr. Taylor, that was their first request, the second being for a "Mademoiselle" to assist with Mrs. Austen's excellent girls' school.

The great obstacle to the building desired is the lack of a builder. With Mr. Matthews on furlough and Mr. Robinson tied to the school, there is only Mr. Austen for the whole of the district church work, and with Congolese workmen one just cannot give them a job to get on with and go off for a three weeks' itineration. They need constant supervision.

So with this news of the successful completion of the new church at Bandu, we commend to your prayers the need for a builder to come and help with the erection of a church (and other buildings) at Lingungu.

DISCARDED SPECTACLES

The boys of the 30th Birmingham Scout Group have given valuable help to our medical work by collecting discarded spectacles. Under the direction of their G.S.M., Mr. N. A. Tuckwell, they have sent to the Missionary Optical Service well over 2,000 pairs.

The lenses will be carefully graded and the frames repaired if necessary. Lenses and frames are then used on the field.

Discarded spectacles should be sent to:

Mr. H. A. Thompson,
"Thornberry", Salvington Road,
Worthing, Sussex.

PASSING ON THE GOOD NEWS

One of the most promising features of the development of the Church in the Lushai Hills, Assam, India, is the way in which the Lushai Christians themselves spread the Gospel. In recent years they have sent out their own missionaries to tribes who have migrated into the area since 1947. Here is a story of missionary work among the Matu people.

By F. J. RAPER

ONE Sunday afternoon we were sitting in our bungalow waiting for the bell to ring for Sunday School when two young men called.

They said they were returning to their homeland and wanted any kind of Christian literature that would help them, especially to start Sunday Schools. At this point the bell rang so we invited them to come to the school and we had a Farewell service for them.

They were the two leaders of a number of the Matu tribe who had come across the Burma frontier during the war, and settled among the Lushais. They had not heard the Gospel when they came but it was not long before some of them responded to the witness of the Lushai Christians.

A NUMBER of these Matus were in due course baptized and a Church established in the place where they had settled. They built a small church of wood and bamboo for regular worship and started a Sunday School.

Then they chose two young men to be their leaders and arranged for them to attend the Bible School. In spite of the teaching being in the Lushai language and not their own, they completed the course and got the certificate given by the school.

In this way the young Church now started among the Matu people grew stronger and others asked for baptism.

It was these two young leaders who now came to say good-bye before returning to Burma, from where they had come.

THE other members of the Matu tribe away in Burma had heard about what had happened to their fellow tribesmen living among the Christian Lushai people and had asked them to go back and teach them that they too could become Christians. So about thirty people agreed to go and the following week they set out on the long trek over mountains and rivers.

These people of the Matu tribe have just had their first Christmas party

Two young Matu leaders with their families

They carried the Good News in their hearts, and scriptures and books to enable them to start Sunday Schools. The journey was slow because they travelled on foot, with their old people and little children, carrying all their worldly goods on their backs.

Like the Ethiopian who became a follower of Jesus while travelling in a foreign land, and returned to his own country rejoicing, so these people returned to their own country rejoicing in the Christian faith they had found during their stay in the Lushai Hills.

THE remaining Matu people were joined by newcomers from across the Burma border. A short time ago another baptismal service was held and more were added to the church. Once again they chose a young man to be their leader, and arranged for him to go to the Bible School. He finished his course of Bible Study in October. In December he came to say that he and his wife and little baby were planning to go back to their own country, where they hoped to be able to lead others to Jesus.

So this spreading of the Gospel goes on continually, seemingly unplanned and quite spontaneous. Yet this is God's way, and there is no knowing the limits of our witness.

"Ye shall be my witnesses . . . unto the uttermost part of the earth."

CONSTRAINED BY JESUS' LOVE

(Continued from page 130)

number of those glorifying God would increase. Love and compassion have always been elements as also has been the desire to build up the Church in other lands. The eschatological motive has been there, as in the case of Robert Arthington and others who held that Christ would not return until the Word had been preached everywhere. And in all missionary enterprise there has been a response to the command of Christ.

But here are the significant words with which the author concludes his study: "Right through human considerations and motivations runs the thread of the divine motive, manifesting itself in various forms; in theocratic ideals, in compassion for the fate of the heathen, in love for man in his struggle and his misery, in the wide vistas opened up by new eschatological expectations. The history of the missionary awakening points to the mystery of the presence of God in history, working through His Spirit in the hearts of men: 'Constrained by Jesus' love to be the servants of mankind!'"

MOTHERS WHO HAVE LOST A DOZEN BABIES

Mothers who have lost up to seven babies are flocking to the maternity department of the mission hospital at Bolobo, Belgian Congo.

In a few cases, mothers are going to the hospital for their tenth and even thirteenth child when not one of the others is alive.

The enormous death-rate among babies is due to many causes, tetanus, malnutrition and lack of skilled attention being the chief.

Now, however, Congo women are becoming more willing to accept the services of the mission hospitals.

If confinements at the Bolobo hospital continue at the present rate, they will be up by at least 35 per cent at the end of the year on the 1955 total of 544.

This hospital is also treating more cases of tuberculosis and is having good success with modern methods.

Unfortunately, the hospital has no X-ray plant.

Patients who can afford a journey to Léopoldville go there for X-ray examinations after preliminary treatment. When they have had the examination, treatment is continued at Bolobo according to the result.

A Cry for Help

The Schools for Missionaries' Children (Eltham College and Walthamstow Hall) from time to time have vacancies on the boarding house side for matron, nurse, cooks, etc. There is opportunity here for satisfying service for those who have the missionary cause at heart.

Any who would be interested to hear when such vacancies arise are asked to write either to the heads of the schools direct or to the Clerk to the Governors, Miss P. D. Groves, 42 Broadway, London, S.W.1, giving brief details of their qualifications and experience.

At the moment both schools are requiring trained cooks, and Walthamstow Hall an assistant matron.

PEOPLE STARVE — AND MISSIONS CANNOT HELP

Grim reports of starvation and ruined homes come from missionaries in East Pakistan.

Letters written in June tell of a critical situation because of more floods following those of last year.

Crops, particularly the rice crop, have been damaged or ruined on a great scale and there is a most alarming food shortage.

Food prices, especially of rice, vegetables, eggs and fish, have soared. Rice costs four times as much as usual.

Many people have been reduced to one meal a day.

Rationing has been introduced in some town areas, but is not universal, and the available food is not evenly distributed. The worst suffering is in the villages.

Very little help has been received and missions, instead of being able to give relief, have had to restrict their services.

For example, at Dinajpur, the B.M.S. school hostels had to increase the fees. That virtually closed the hostels.

The missionaries are trying to keep the schools going with day scholars in the hope that, when rice becomes available again, the boarders will return.

At the time these reports were written, the monsoon season was upon the country and conditions were getting worse.

CANDIDATES' CAMPAIGN SUCCEEDS

The Candidates' Campaign has already shown results in the increase of the number of inquirers about overseas service. It is estimated that so far this year there have been about twice the number of the previous year.

There is, however, an acute shortage of graduate teachers and doctors.

Among those accepted in July were three children of Baptist ministers, one minister and his wife, and one member of the Mission House staff.

B.M.S. at the Shows

Display panels illustrating the need for Candidates for service overseas were prepared last spring by the Visual Education Department. They were first on display at Westminster Chapel during Assembly Week. Since then they have been shown at the Three Counties Agricultural Show at Hereford and the Royal Lancashire Show at Blackpool, and will be shown at Butlin's Holiday Camp at Filey in September.

New Collecting Box

A new collecting box of an unusual and most convenient form is now available, and can be obtained from the Mission House. Its shape symbolizes both the torch of faith and hands outstretched in prayer. The box is designed for collecting sixpences and shillings.

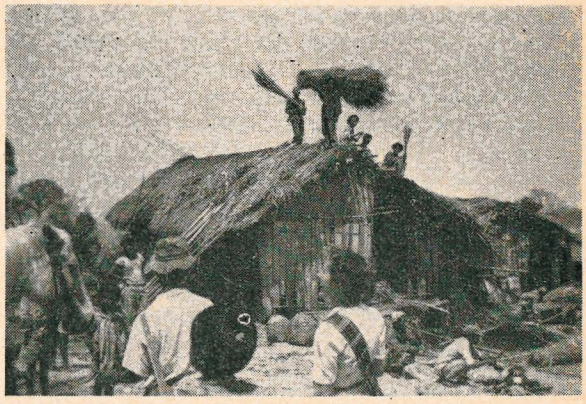
Gift and Self-denial Week

The literature issued in connection with Gift and Self-Denial Week this year (28th October to 4th November) will draw attention to the need of the Society for more prayer, more recruits and more money. As usual, posters, leaflets and envelopes will be available for all the churches.

DEVASTATING FIRE IN THE LUSHAI HILLS

In our last number we reported a most serious fire in the village of Pukpui in the Lushai Hills. This fire, early in May, destroyed some 110 houses and most of the stock of food and other supplies. Here are some photographs of the damage sent to us by our missionary, Miss Kathleen Cox.

The village of Pukpui before the fire swept it away



Before the fire one villager was repairing his home

Children running about amid scenes of desolation after the fire

A store of rice salvaged after the fire

A family trying to salvage anything which had escaped destruction

Two days after the fire the framework of new homes began to appear

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

September 2-8: THE CHURCH OF CHRIST IN THE PROVINCE OF SHANSI. Pray for all Church members in this province, and for students who have studied in Bible Schools during past years. Remember the orphanage in Shansi, and pray, too, for all Christian doctors.

September 9-15: BELGIAN CONGO, YAKUSU. Yakusu is the centre of a Christian community in about 700 village outposts. Pray for the church and educational work, the hospital, the leper settlement at Yalisombo, and the printing press. Remember, too, the African Christians who are being trained here as teachers or nurses.

September 16-22: MISSIONARIES ON SPECIAL APPOINTMENTS IN INDIA. These include Rev. D. H. and Mrs. Hall, at Bombay Baptist Church, for people of many nationalities; Rev. T. S. and Mrs. Howie at the Union Church, Mussoorie; Rev. W. J. and Mrs. Biggs, at the Wynberg Schools, for Anglo-Indian children at Musoorie; Miss I. G. West at the Henry Martyn School of Islamics; Dr. Gladys Rutherford of the India Village Service; Dr. Gwenda Lewis and Miss M. E. Tatchell at Vellore; Sister E. Throup and Sister J. M. McLellan at Ludhiana; Rev. Y. D. Tiwari, who is engaged on Bible revision work; and Rev. W. E. and Mrs. Thomas at the U.C.M. Press, Jabalpur.

September 23-29: DELHI. Pray for the church and evangelistic work here in the capital of India. Remember, too, the teachers and pupils at the United Boys' High School, the Gange High School for Girls and the Francis High School.

September 30-October 6: NORTH INDIA. Pray for the work at Baraut, Bhiwani, Kasauli, and at Ghaziabad, where we co-operate with the American Methodist Episcopal Church in technical training.

MISSIONARY RECORD

Arrivals

20th June. Miss M. A. Davies, from Calcutta.

10th July. Dr. and Mrs. S. G. Browne, from Yakusu, by air.

13th July. Mrs. R. P. Shields and three children, from San Salvador; Rev. W. D. and Mrs. Grenfell, from Quibocolo; Miss E. Motley, from Kimpese; Dr. and Mrs. J. Burton and two children, from Ntondo; all by air.

Departures

11th June. Snr. and Snra. G. R. Neves, for Leiria, Portugal, after a visit.

8th July. From Lisbon, Miss M. C. Macintyre, for San Salvador; Rev. D. H. and Mrs. Nearn and child, for Quibocolo.

10th July. Dr. C. E. Abraham, Principal of Serampore College, for India.

Births

15th June. At the City Hospital, Derby, to Mr. and Mrs. N. A. Ellis, a daughter, Margaret Elizabeth Ann.

23rd June. At Yakusu, to Rev. H. B. and Mrs. Saunders, a daughter, who survived only one day.

Death

11th June. In India, Rev. Alfred Haider-Ali; India Home Missionary, 1923-1955.

ACKNOWLEDGEMENTS

(To 17th July, 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: "In memory of Mrs. A. G. Mill", £15 16s. 6d.; Extra Tenth, £1; Anon., 7s. 6d.; W.S.R., £5; Anon., Suffolk, £5; Anon., £1 10s. 0d.; Anon., Gift, £2; Anon., 7s. 6d.; Anon., 7s. 6d.; Anon., £1; Y.G.R., £2; Anon., 7s. 6d.; Two friends in Crowborough, £2; Anon., 10s.; N. E. West, "in remembrance of J. Lewis Cook", £1; Anon., 7s. 6d.

East Pakistan Relief: Tenth, £2.

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Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

Waiting for the train at a railway station in Bengal

CHRISTIAN WITNESS IN HIGHEST OFFICE

TWO months ago there died at Calcutta one of the finest leaders produced by the Church in India. He was honoured and respected by Hindus and Christians alike, and served his country finely in a critical period.

Harendro Coomar Mukerji was born in 1876, the son of Lal Chand Mukerji, an officer in the Reference Section of the Finance Department of the Government of India. He was given a good education and at the university proved himself a brilliant student. He gained a first-class honours degree and was top of the list in English. After holding the responsible academic posts of Professor of English in the City College, Calcutta, and Inspector of Colleges for Calcutta University, he entered politics.

His great gifts were soon recognized and his reputation grew. He became in 1951 Governor of West Bengal. It was characteristic of him that he sent a message to the minister of the Lower Circular Road Baptist Church, Calcutta, asking him to arrange a dedication service that God's blessing and guidance might be sought as he undertook his onerous and difficult duties. So, on 11th November 1951, he and his wife attended this service which marked the beginning of a notable and popular period of governorship.

DR. MUKERJI always held the B.M.S. in high regard and felt himself to be greatly indebted to the Mission for what it had done for his father. His father was the son of a Brahmin who had become a Christian through the influence and teaching of the missionaries at Serampore. In a time of poverty and need the Mission had taken care of him and had provided him with a good education. "Had it not been for the help my father received," H. C. Mukerji once said, at a public meeting in Calcutta, "I should not have been what I am today."

Last year Dr. Mukerji gave 25,000 rupees to Serampore College to provide a scholarship for a Baptist student preparing for the B.D. degree. The present holder of the scholarship (the Lal Chand Mukerji Scholarship) is E. P. Jacob, of Delhi.

Throughout his distinguished career, H. C. Mukerji lived simply and unostenstatiously, devoting his wealth mainly to the providing for the education of poor Bengali students. His first gift

Dr. H. C. Mukerji

to Calcutta University was of four lakhs of rupees (about £30,000), as an endowment for "Protestant Bengali Christian students". A second endowment of a similar amount was for students of all communities. Altogether he has given to this university over fifteen lakhs of rupees (about £112,000).

DURING his term of office as Governor of West Bengal (1951-6) he resided in the magnificent palace which had once been the home of Lord Clive and Warren Hastings. But he lived there without pomp and ceremony, in the spirit of his Lord. Those who visited him were impressed not by the splendour of his surroundings but by the homely simplicity of his manner of life, and more likely than not they would be given for their refreshment cakes which had been baked by Mrs. Mukerji herself.

He died on 7th August and was buried on the following day. It was a state funeral attended by the Prime Minister of West Bengal, the principal government officials, the high military officers and the leaders of the civic life of Calcutta. For three days following there was a period of mourning

(Continued on page 148)

Working With African Workmen

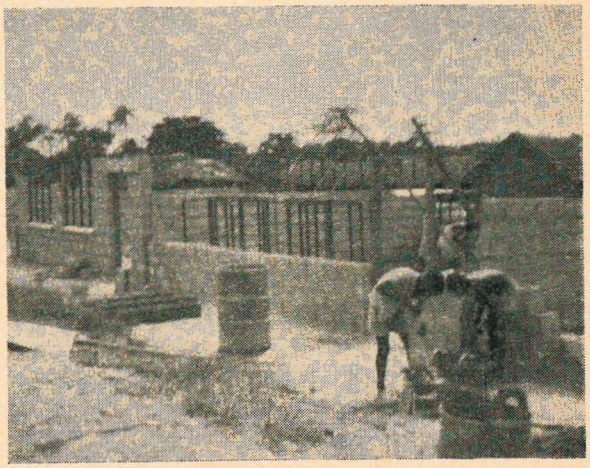
By L. L. COLLIS

IT has been my privilege during the past three years to work as a builder-missionary, alongside some of our African Christians from the Middle and Upper Congo River areas. We were building a church for them to worship in, a school for their children to be taught the way of Life, and a hospital in which their wives could be helped in times of childbirth, and where they could daily hear the Gospel preached.

Amongst the masons, carpenters and labourers who worked for our mission, receiving a proper State-controlled wage, were several who have become real friends and whom I respect both for the quality of their work and their faithful Christian witness. Their faith in Jesus Christ has changed them into hard-working trustworthy workmen.

Many an evening Noa would come and cough outside our door, and when asked what he had come for, he usually replied: "Oh, nothing much —just to talk." He is a Christian carpenter at Bolobo, who takes a real pride in his work and whom I could leave to supervise several other carpenters knowing that he would not waste time himself or permit others to! He wanted to be an evangelist, but he found studying hard, and he was not very young, and has a wife and three sons to support, so for the meantime he is staying on as a carpenter, and witnessing by his way of living and by the things he talks about, to his faith in the Lord Jesus Christ. To maintain a Christian witness is not easy for those like Noa who live in a large riverside village within two days by steamer of Léopoldville, where drink and crime and lustful living are the rule rather than the exception.

Congo schoolboys learning to mix concrete



Building a classroom

ANOTHER workman who won my respect was a dapper little man called Lokwakwa Daniel. He is a mason and quite skilful at his job. He was born in Lower Congo and has married a girl who had been chosen for him by relatives, and sent to Léopoldville to meet him and be married. She is tall and well-fleshed in contrast to his short lean figure, and she has a stubborn lazy nature, although she professes to be a Christian. This meant that often Daniel's patience was sorely tried, when he arrived home after a hard day's work to find no food prepared, no drinking water, and his wife sitting idly on a mat at the door of the hut.

A heathen man, in such circumstances, would beat his wife, and drag her round the village to shame her; but Daniel is a Christian, so he pleaded with Christine, and went and got his own water and prepared his own food. When Christine became pregnant her laziness increased, so that after several months Daniel came to us saying: "I feel I can stand this no longer; my wife does *nothing* for me; I'm going to send her back to

Congo schoolboys learning basket-work at Kimpese

her parents" (500 miles away). We talked with Daniel and reminded him of his marriage, which was in God's sight a life-long union. We also talked with Christine, and she promised to be a better wife.

For a few days she improved her ways, sweeping the hut, making the bread, but then she relapsed into her stubborn silent idleness again. Just how many times Daniel came to us I cannot remember, but each time we encouraged him to be patient and to pray for his wife. Each time my wife went to visit Christine to exhort her to good works and to wifely obedience and respect for her husband.

Their second son was born a few months ago and we hear that they are happier together than they have ever been. What a trial! To remain faithful under such provocation, and in a society where a non-Christian would leave his wife without hesitation and find another. Such is the keeping power of Christ in our African brethren.

ALL our Christian workmen do not give us such joy. Some are still lazy and one has to remind them over and over again that a Christian must not idle the hours away, and that whatever he does, he must do it heartily as unto his Heavenly Master. Other of our workmen have had little training and this, coupled with a lack of understanding, and a desire on their part to improvise in their own way rather than obey instructions, often leads to exasperating, if not humorous, situations.

As an example, I had told the men to measure a certain number of buckets each of sand, stones and cement for mixing each batch of concrete. On returning a little later I saw the buckets discarded on one side. "Why?" "Oh, we used them several times but now we know how big a pile to make so we don't need the buckets any more!" After this I made a measuring box and explained carefully how they should fill one section with sand, one with stones, and the third with cement—this would ensure that each batch of concrete was correct and uniform. I myself made a batch as a demonstration, walked away, and one of the men, looking into the concrete mixer, decided the mixture looked much too pale, so he added several shovelfuls of dark sand to improve it!! Such incidents are not uncommon.

Sometimes it happens that there are not sufficient Christian workmen for the construction of a large building. Then we accept heathen volunteers. We stipulate that they must attend morning prayers each day, and our mid-week and Sunday services. This gives the missionaries and Christian workmen a golden opportunity to witness by word of mouth, and manner of living and working, to their faith in Christ the Saviour.

Please pray more for us, as we labour to bring the Light of God's Truth to these African friends.

CHRISTIAN WITNESS IN HIGHEST OFFICE

(Continued from page 146)

throughout the province. The service was held in the Lower Circular Road Cemetery, Rev. W. A. Corlett taking part. A great company gathered to pay tribute to this man who had been so great a friend of the down-trodden and despised and who had done so much to give opportunities to promising sons of the poor. Shortly after he became governor he said to a company of friends at Government House: "If I had my life over again I would be a missionary to speak of my Saviour!"

BANWATA LINA REMEMBERS THE WILTING LILIES

Banwata Lina was the speaker at the women's meeting at Thysville, Belgian Congo.

She is a young and graceful mother of three children, and she spoke clearly and with confidence.

Her talk began with the story of Adam and Eve and the coming of sin into the world.

Then she told of God's gift of redemption as expressed in St. John 3: 16.

She described the joy of responding to God's great gift and went on to deal with the problem of the fading of that first happiness.

Her final message was that it is possible to return to God and find an even greater joy in fuller consecration.

Her missionary teacher, she recalled, persuaded her and her friends to plant some lilies. They did not want to plant them, but they felt glad when they could see their beauty and enjoy their scent. Then, in the midday heat, the flowers wilted. The girls were sad, almost angry, and began to think their work had been wasted.

"But what joy", Banwata Lina concluded, "to find in the evening the same flowers sweeter and better than before. Therein lies a lesson.

"I was so happy when I was baptized that I kept on running out into the rain and singing for sheer joy that I belonged to Jesus. My father called to me to come in, but I couldn't stop.

"Later, I let the things of this world begin to kill the spirit. But God drew me back to Himself by His love.

"Has your first joy cooled off and your witness been less good because of temptation and trouble?

"Think again of His great gift to us of love and life everlasting and come back to serve Him better, just as those flowers revived after drooping in the heat of the day and sweetened the darkness around."

Listening to the address was a missionary in a very discouraged mood. She had gone to the women's meeting from the school where she had been worn down by the disobedience and defiance of many of the 750 children, especially the older ones. She was wondering if her work was worth while. And the African speaker gave the European missionary the answer.

Banwata Lina had learned her faith in a mission school.

SERAMPORE COLLEGE SERVES MANY CHURCHES

The influence of Serampore College continues to spread in every direction and to many churches.

It is doing something to meet the dearth of Bengali missionaries and evangelists. In the last college year, there were two Bengali students — one Baptist and the other Anglican—in the theological department. With the new year, which began in July, two more began their studies. One is the son of a Baptist evangelist, but he has been sent for training by another mission. The other is a Methodist. Still more are expected soon, including one from West Pakistan and another from America.

Seven students completed their theological courses last year. Two, a Manipur Baptist and a Khasi Presbyterian, go to teach in theological colleges in Assam. Three go to Baptist pastoral work in North India, Orissa and Ceylon. Two return to Travancore. They are men of the Mar Thoma Church and the Orthodox Church.

BAPTIST MISSIONARY TAKES UP IMPORTANT POST IN AFRICA

At the end of June, Rev. J. Öhrneman retired from his responsible post as General Secretary of the Congo Protestant Council. A missionary of the Svenska Mission-Förbundet, he was elected to this position in 1946.

He is succeeded by our own Rev. R. V. de Carle Thompson, who has been seconded by the B.M.S. Mr. Thompson has already had experience of the work involved for he has twice deputized for General Secretaries, first in 1941-2, and then again in 1952-3. He first went out to Congo in 1923, and has served at Kibentele, Thysville, Kimpese, Wathen, and Léopoldville. We wish him and Mrs. Thompson well as they undertake their new and important duties.

★ ★ ★

A NEW BIBLE ATLAS

Thomas Nelson & Sons, the publishers, have announced that *The Atlas of the Bible,* which has been in preparation for some time, will be on sale this autumn at a price of £3 10s. It is an English edition of an original Dutch work by L. H. Grottenberg, and contains thirty-seven maps in eight colours and four hundred photographs reproduced in gravure.

Every town and site mentioned in the Bible is shown on the maps, and a visual resumé of events as they occurred in their geographical setting is presented. There is also an excellent and comprehensive index.

The preparation of this English edition has been supervised by our own Professor H. H. Rowley, of Manchester.

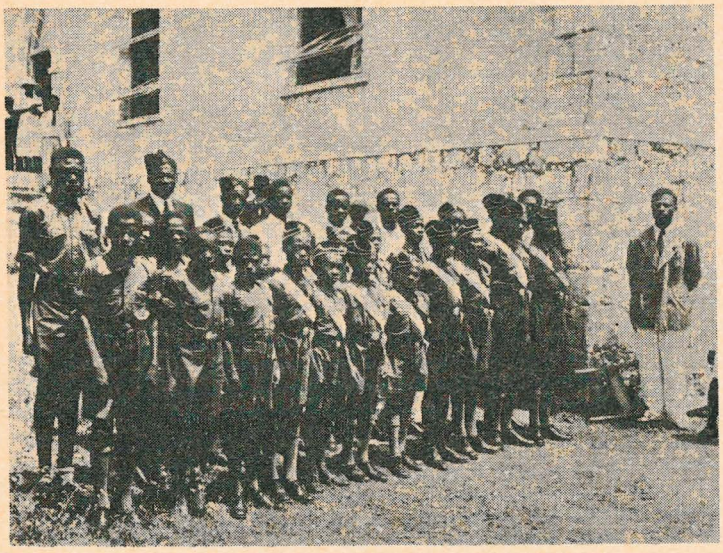
THE B.B. IN JAMAICA

ONE of the ways in which the Church is witnessing to the people, and particularly to the youth of Jamaica, is through The Boys' Brigade. In the third quarter of 1955, five new Companies were enrolled in the Island, two of them being connected with Baptist churches, bringing the number of Jamaican Companies up to 39.

Mr. John Edbrooke, who has been in Jamaica for nearly three years as B.B. Training and Organizing Secretary, is partly supported by the B.M.S. through contributions from Baptist Companies in this country. He reports great interest in the movement, but unfortunately no immediate increase in the number of Companies seems possible because of the difficulty of finding suitable leaders. So often when a likely young man appears, one learns that he is soon going off to England, or at least leaving his village for Kingston, because of the shortage of good jobs in the country districts. Because of this situation, twelve Companies have been holding preliminary meetings for some months, but their enrolment is being deferred until there is a good prospect of permanent leadership for them.

MEANWHILE, the work of consolidating the existing Companies and encouraging the recently begun Life Boy movement is going on. There are now eight B.B. Companies in the Kingston Group, which will probably apply for Battalion status this year. The five Life Boy Teams which have come into being in Kingston are co-ordinating well with their Companies, and their value is already appreciated. Both the Kingston Boys' Brigade Companies and the Life Boy Teams took part in a Free Church pageant during last year's celebrations, giving a short resumé of B.B. history in Jamaica.

Two other Groups, the Southern and South-Western, combined for a Founder's Day Service at Christiana at the end of October last year. 174 Boys were on parade, headed by the 31st Company Band. Some indication of their keenness can be seen in the fact that during the preceding weeks members of the 24th Company walked seven miles to Christiana to practise for the parade—and then seven miles home! Members of the 15th Company, attached to the church where the parade was held, are scattered throughout the surrounding district, and many of them have to do a round trip of ten miles on foot, twice a week, for Drill and Bible Class. This Company, which was founded just over a year ago, is now approaching 100 strong, and two of its Lance-Corporals are running a prospective company at a nearby church.



Refuge Church Boys' Brigade Company, Jamaica

ONE way in which the B.B. movement is keeping in touch with former members and interesting other young men is by establishing Stedfast Clubs at several colleges in Jamaica. One has been formed at Calabar College. The Bethlehem College for Women Teachers has expressed willingness to allow Life Boy training to be encouraged. Mr. Edbrooke has also been planning and holding several training courses for B.B. Officers; on one of these he was helped by an Officer of the Bristol Battalion who was spending his holiday in Jamaica.

During the celebrations last year of the 300th Anniversary of the coming of the British to Jamaica, the Boys' Brigade contribution made a great

(Continued on page 151)

RELIGIOUS FREEDOM IN CHINA

The Ecumenical Press Service in its issue of 13th July published this interesting statement regarding the Church in China.

THE former Swedish missionary in China, Gustav Nystrom, on his return from a six weeks' journey in that country, has published a number of articles in the weekly magazine of the Mission Covenant Church, *Svensk Veckotidning*, giving his impressions of the journey. Nystrom is the first former missionary in China to visit the country again since the new rule. Together with the representative of the World Council of Churches, Bishop Rajah B. Manikam, he attended a big Church conference in Peking.

In his report on this conference he contradicts the allegation that the various Christian denominations have been compelled to form a united Church. The 70 church bodies still have their own organizations and their special characteristics, but the conference in Peking was convened by a joint committee for co-operation whose purpose is to help the Christian groups to attain greater unity and to become independent Chinese churches.

Gustav Nystrom had the opportunity to visit the former Swedish mission field around Wuchang and found that none of the Chinese ministers or evangelists who had worked in connection with the Swedish mission there had been either imprisoned or killed. He spoke with a number of Chinese churchmen, whom he had known formerly, and had the impression that they were well content with the working conditions of the Church. With regard to daily life he noted a tendency towards a higher standard of living, though there was a certain amount of rationing and also unemployment in some places.

GUSTAV NYSTROM also visited the colleges in Peking and Nanking, two of the theological schools which are joint institutions for eleven churches. He reports that all teaching is common to the various denominations except Dogmatics, Liturgy, and similar subjects, where each church is responsible for its special instruction. Apparently there is no shortage of new theological students. There had been 180 applicants for theological training for the Anglican Church, although only 30 were needed.

During his stay in China, Gustav Nystrom had the opportunity to meet the Chinese Minister of Foreign Affairs, Chou-en-Lai, whom he also met last year when he was in China as interpreter for the Secretary-General of the United Nations, Mr. Dag Hammarskjold. In a lecture in Stockholm the former missionary quoted a statement by Chou-en-Lai regarding religious liberty in China: "The Constitution guarantees freedom of religious confession. But when the economic standard becomes sufficiently high, people will not need religion any longer."

Mr. Nystrom stresses the fact that in his opinion there will never be any question of mission work in China being resumed in the same way as previously. The Christians in China wish to be considered the Church of China and want to be in charge of evangelistic work themselves. But they want to have fellowship with the churches in other countries; and Mr. Nystrom calls upon the churches to establish contact with the Christians in China as widely as possible, and to strengthen them by their intercession.

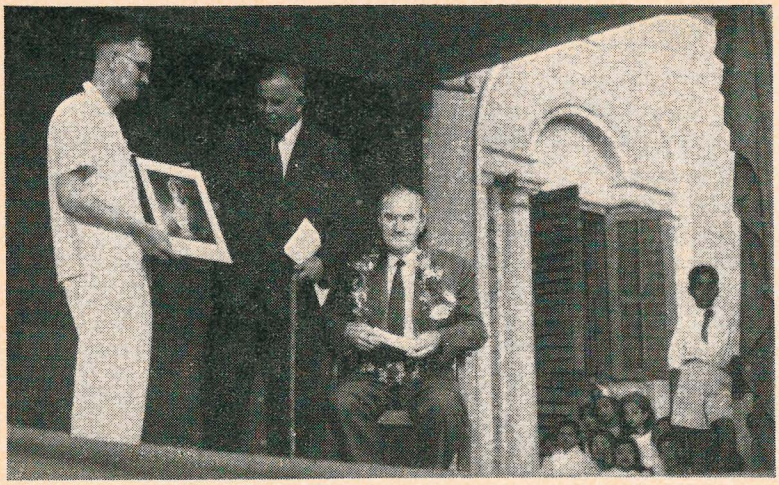
THE B.B. IN JAMAICA

(Continued from page 150)

impact on the people and has been a source of inspiration to the organizers. It took the form of an Island Run, in which relays of B.B. runners carried round the Island a message of greeting from the B.B. in England to the Jamaican people. It was similar to the Runs in this country, celebrating King George V's Silver Jubilee in 1935, and the opening of the Festival of Britain in 1951.

THE message was flown from the B.B. in England, after a send-off by three London Battalions, then carried by runners, and read at every handover ceremony in the towns and villages through which it passed. In many tiny villages, where no official ceremony had been arranged, people gathered in the early hours of the morning, food was prepared, and a crowd waited for the Service which they confidently expected—and they were never disappointed.

After the run, someone paid tribute to its value by saying, "This was an Evangelistic Campaign at its best, for the Relay Run has taken the Christian message into the country and touched thousands who never hear it."



Rev. D. F. Hudson presenting a portrait of Hannah Marshman to Mr. Sam Bose, Secretary of the school at Serampore which she founded in 1818

THE WOMAN WHO WORKED WITH GRENFELL

The 50th anniversary of the death of George Grenfell was marked by impressive ceremonies at his graveside at Basoko, Belgian Congo.

After a service in the leaf-thatched mud church, there was a procession to the cemetery, the people singing hymns as they walked.

At the cemetery, they were met by many local chiefs and other African leaders, state officials, Europeans from company posts and plantations, and a platoon of Congolese policemen.

After a choir of children had sung "Who is on the Lord's side?", a huge talking drum sent out a traditional message on the death of a great chief.

Speeches were made recalling Grenfell's achievements as missionary and explorer.

Then a number of wreaths were placed on the grave.

There was one from Grenfell's home church, Heneage Street, Birmingham, now called the Grenfell Memorial Church.

And there was one from the Yalemba section of the Church in Congo. It was laid on the tomb by Longeni, the only person present who remembered the pioneer. She and her husband, Lisasi, were left by Grenfell at Yalemba in 1902 to get missionary work started there. The aged lady moved slowly to the grave, but there she picked up the card attached to the wreath and unfalteringly read the text printed in the Lingala tongue.

Finally, Pastor Peter Angangi offered prayer and the African police sounded a last salute on their bugles.

* * *

Church Rebuilt

Largely owing to the vigorous leadership of Rev. D. E. Weerasinghe, the church at Batama, Ceylon, which was closed thirty years ago, has now been rebuilt and has a regular congregation of more than thirty people.

IT IS NOT EAS CHURCH

Becoming a member of the church in Congo is not easy and may take a long time.

Here is an account of the procedure at Wathen.

Inquirers or "followers" — people who have associations with the church—are obliged to attend classes before they can have applications for baptism and admission to the church considered.

Many applicants have been inquirers or followers for considerable periods. But every applicant must go to a weekly class to receive systematic teaching for six months or longer, sometimes much longer.

This period of teaching is also a time of testing. The applicant will be lucky if he or she does not meet many daunting obstacles. Opposition from relatives and matrimonial complications are particularly common.

At the end of the training, the applicant has the ordeal of appearing before a panel consisting of a missionary, a pastor and one or two deacons. The panel receives reports from the candidate's village. And only when all the members of the panel are satisfied is the application put before the church.

At Wathen, separate classes are held for men and boys, women and girls. The teaching on the Christian Faith and way of life is given with special emphasis on local customs which are incom-

NEXT WORLD CO

The Executive Committee of the Baptist World Alliance, at its last meeting, decided to hold the next World Congress at Rio de Janeiro, Brazil, in 1960. This will be the first World Congress to be held in the southern hemisphere.

TO JOIN THE N CONGO

patible with church membership. Much attention has to be devoted to questions of sex and marriage.

Public opinion in Congo is in favour of childless marriages being dissolved. Divorce for other reasons is common. So are infidelity in marriage and unchastity. The binding nature of Holy Matrimony is a reason why many followers do not become church members. An applicant for baptism may have been married in some non-Christian way, but the marriage has to be Christianized before the Sacrament is received.

The Congo church takes a strong stand against dancing. To most Europeans, dancing is an innocent pleasure, but in Congo it has immoral associations. So, the would-be church member must give it up. Likewise, he must break with many deep-rooted social customs, especially some drinking and dancing customs connected with weddings and funerals.

Missionaries who understand the pressures to which Africans are subjected are saddened when inquirers and followers find life in the fellowship of the church too hard, but they are not surprised. What makes them marvel and rejoice is that so many overcome all the difficulties and become — and remain all their lives—most faithful and devoted members of the Body of Christ.

GRESS IN BRAZIL

One consideration which led to the decision was the enormous importance of Latin America as a mission field, and the rapid growth of Baptist work in a country like Brazil in particular.

It is hoped to hold the 1965 Congress in Asia.

Schoolgirls playing outside the Mission Girls' School at Serampore. This is the school which Hannah Marshman founded.

B.M.S. CHURCHES IN SHENSI CONTINUE TO GROW

Since the last of our missionaries returned from China in 1952, little news has reached us of the churches which they served. Recently, however, information concerning the San Yuan area of B.M.S. work in Shensi was published in the *China Bulletin* of the Far Eastern Joint Office, Division of Foreign Missions of the National Council of the Churches of Christ, U.S.A.

The church members of this area are drawn largely from the Shantung community which emigrated to Shensi in 1890. When that community reached Shensi the members built a church before they built their own homes, and called their new village "Gospel Village".

This is the report of their present activities as reported in the *China Bulletin:*—

"In the Shensi Province the Church of Christ in China has, in the seven counties north of the Wei River, 13 churches with 89 branches. There are about 3,000 members, over 90 per cent of whom are farmers. During the past two years they have built four new churches, enlarged one, and repaired five. During these two years they have received about 350 new members by baptism."

* * *

Student Evangelists

In July, students of the Calabar Theological College undertook evangelistic work at East Queen Street, Denham Town, Tarrant, Constitution Hill, Seven Miles, and Bull Bay Churches in Jamaica.

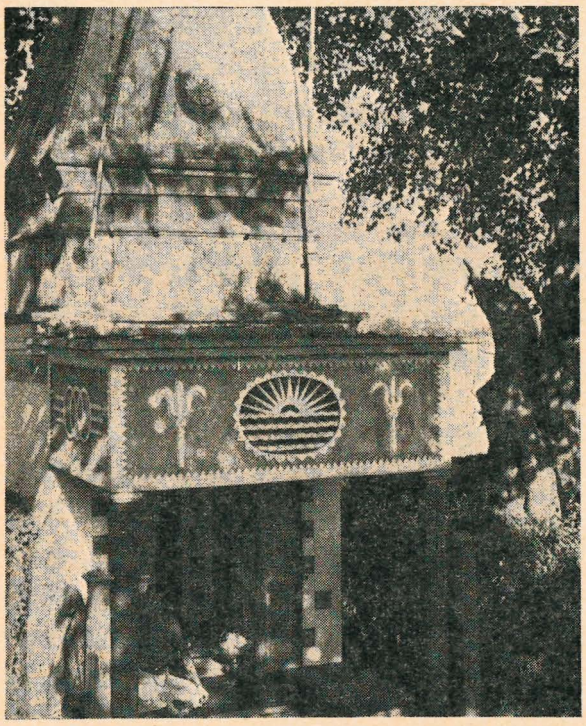
Their programme each day included house-to-house visitation, open-air meetings and Gospel services. In some places they were able to prepare the way for their messages with evangelistic films and special music.

Before the campaign a special service of dedication for all the student teams was held in the East Queen Street Chapel.

THE ENVIRONS OF SERAMPORE

By E. L. WENGER

MUCH has been written about the history of Serampore, and something about the present-day work of the college; but little is said about the environment in which the college continues its work. Theological students do not study in a seminary remote from that world to which they later hope to minister; but all around is evidence of the need and of the hunger of men. In the college itself and in the hostel they can meet the students of the Arts and Science departments, over 800 of them. And all around the college are the reminders of three great forces in the life of modern India.



The exterior of the Hindu shrine opposite the Mission Church at Serampore

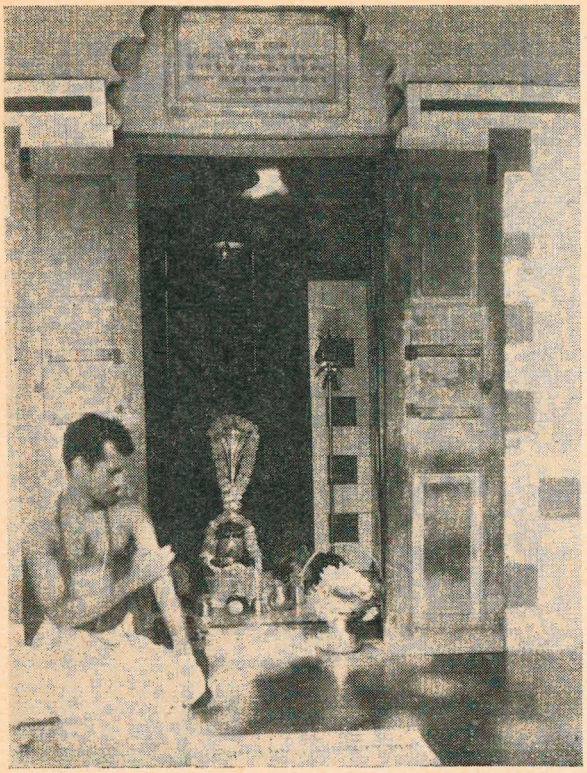
First is the resurgence of India's ancient faith of Hinduism. Outside the Mission Church, where at one time Carey lived, there used to be a simple "phallic" symbol set "under a green tree", where a pious Hindu might offer a flower or a pice or pour some sacred water. Some years ago a holy man squatted here; in time a small hut was built and groups used to gather to worship the deity. Gradually the hut was replaced by a brick building. The owners of the land could not remove it, but they could prevent it expanding beyond a defined boundary. So the shrine grew taller, and became more ornate and elaborate. And a month ago electricity was installed. Picture 1 shows the shrine, and No. 2 shows the interior with the phallic symbol and a serpent's head richly garlanded, and a trident. Close to the Mission Church, close to the place where Krishna Pal was baptized, is this proof of the resurgence of Hinduism.

EVERY year comes the *Saraswati puja*—the worship of the Goddess of Learning. This naturally has a great appeal for students. Attempts have been made to force Christian colleges to allow this to take place in their grounds; even an appeal to the High Court is pending in one such case. The Christian colleges are of one mind that they would rather close than agree to this.

At present Hindu students studying in this college make their shrine outside the college grounds. Picture 3 shows the shrine put up by the Hostel students here for the two days' annual festival. But note that this is no ugly repulsive creature, but a very beautiful image appealing to the aesthetic feelings of students. And it is only in the last decade that this festival has so developed that every person of standing regards it as a duty and a privilege to have such a shrine in his courtyard or outside his house where pious Hindus may come and worship.

Tomorrow (9th July) will see the annual Car Festival of Jagannath, which in Serampore is second only to that in the parent city of Puri. In the streets close to the college are others of the phallic symbols. Close behind the college is also a Muslim mosque. This is where Serampore College stands; this is where its students are being trained to present the Gospel to India today.

A SECOND force in India's life is political nationalism. A Christian's attitude to this is very different from his attitude to other faiths. We observe the national holidays, Independence Day,



The symbol and the serpent's head within the shrine

and Republic Day, and the national tri-colour of India is hoisted and saluted and the national song is sung. Across the river is the monument to the great political leader and saint of India, Mahatma Gandhi.

From the college gates we can see the Cenotaph at Gandhi Ghat, where some of his ashes were scattered on the sacred river Ganges. (A photo of this cannot be very clear, but Picture 4 shows Gandhi Ghat as seen from the college gates.) Again, the Christian student must have a message competent to meet and purify the political longings of modern India.

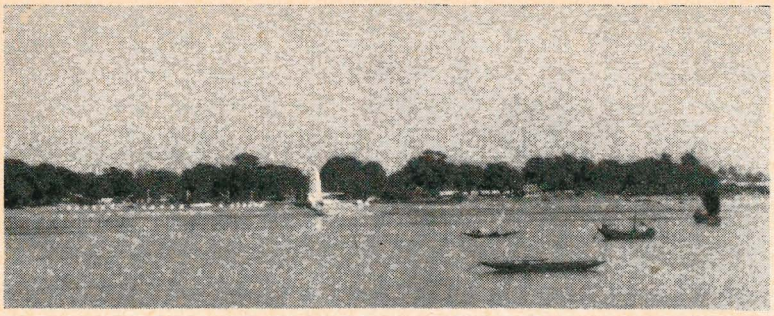
A third force in India's life is Economic. The first five-year plan is ended, the second five-year plan has begun to be implemented. This plan seeks widespread industrialization in India. For many decades the college has been shadowed by the chimney-stack of a great jute mill and its siren disturbs from four in the morning till ten at night. Behind the college are the lines where thousands of mill-workers live, most of whom have come from many other parts of India and speak different languages. Here then our students are constantly reminded of the world of hard economic necessity that is the lot of nearly all men; here they must think out a message that will be adequate.

IS the answer to all this to say that we have lost the battle in Serampore—that the task is too difficult? Is it too depressing to train theological students here? Of course not! But has anything been done?

The college magazine carries articles and poems by students and teachers. One of the latter, a Hindu gentleman, wrote a poem in his own tongue, Bengali; it is entitled "Christ" and it may be rendered thus:

That blessed Christmas Day! That hour divine,
You came, O Light of Light, laid on earth's breast,
Holy in life all living things you blessed,
And made them all to drink heaven's love-rich wine.

The image of the Goddess of Learning



The Gandhi Ghat just across the river from Serampore

That day pride ruled the world with lust for gain,
Falsehood and cruel hate. Men cried in grief,
Bereft of all they prized—lost all belief—
Under Rome's tyranny in bitter pain.

In Sacrifice, O Friend, yourself you gave,
You taught love's way and healed the world from sin,
Happy was Paul, who followed true and brave,
Happy the love-filled tears of Magdalen.

Can my poor heart such wealth of worship bring?
O, in your grace, bless now this offering!

This is not the work of a confessed Christian. It is not easy to confess Christ today in India—in the face of resurgent Hinduism, with the rival pressures of political and economic forces. But the seed of the Gospel is here, and, though the soil be hard, it is growing and will grow. Here too is a fit training ground for the future pastors and evangelists of India.

GIFT AND SELF-DENIAL WEEK, 1956

JUST about the time when this number of the *Missionary Herald* appears, the Officers of the Society and the members of the Finance Committee are considering the estimates for the year 1957. What amounts of money can be allotted to the various fields? How much can be spent at home?

The preparing of the estimates is always a great act of faith. Those who prepare and approve them obviously cannot see the money with which they are dealing. It has not yet been contributed. They have to be guided on the one hand by what is known of the needs abroad and on the other by experience of what people at home are accustomed to giving.

There can be little doubt that this year there will be more boldness in estimating. The remarkably good response last year which produced a surplus of £12,222 is sure to have its effect. And the needs overseas are greater than ever.

THAT the Candidates' Campaign has so far succeeded so well is cause for thanksgiving. Many more talented young people are inquiring about missionary service. Provision will have to be made for training and for the meeting of the expenses of a large missionary staff. An expected consequence, then, of a successful Candidates' Campaign is an increase in expenditure.

The B.M.S. is a faith society with a difference. Whereas so many "faith" societies expect the candidate for missionary service or the missionary on the field to demonstrate faith by trusting to sources outside the societies themselves for financial support, the B.M.S. says, in effect, "We will have faith in God. We trust that He who has called you to serve Him overseas will provide the resources by which you can be trained, equipped, and sent to the field. We have faith that He will do so through His people."

THIS should be borne in mind during Gift and Self-Denial Week (28th October to 4th November). Faith and Self-Denial have been, on the human side, two of the most powerful factors in the history of the B.M.S. What a story could be told under each of these heads! We know that God will move many this year in Gift and Self-Denial Week to give sacrificially for His work. We ask all our readers to use their influence that in their churches the week is observed and the excellent suggestions made to missionary secretaries from the Mission House be given consideration and support.

VILLAGE BECOMES CHRISTIAN—BUT NO PASTOR TO SPARE

A village about ten miles from Rangpur, in East Pakistan, recently became Christian.

The villagers belong to the aboriginal tribe of Uraons, and they gave a ready welcome to Christian teaching.

But they have no regular teacher. They desperately want a pastor. The mission at Rangpur, however, has not one to spare.

A Sunday school has been started in the village. It could produce a strong band of young Christians. But it has no experienced leader.

When a missionary from Rangpur goes to visit the village, a trip of twenty miles—sixteen on foot—is involved. And the journey can be made only in the dry weather.

PRAYERS FOR A TONGUE

Medical work is accompanied by prayer at the Ntondo mission station in Belgian Congo.

A man arrived at the hospital recently with the front part of his tongue almost severed. He had had an accident during the felling and moving of trees on a rubber plantation.

Prayers were said while he was treated. His tongue healed well. Had it not done so, he would have lost the power of speech.

Before he left the hospital, he told Nsomo, the evangelist, that he wished to become a Christian.

Now the people at the station are praying that one day his healed tongue will be used to tell others of Christianity.

18th Darlington Brownies (Grange Road Baptist) on their recent Parents' Night. This Girl Guide Company and Brownies are affiliated with the Girl Guide Missionary Auxiliary and work for the B.M.S.

BRICKS FOR CHIEF'S HOUSE WILL BUILD CHURCH

Two missionaries, F. J. Grenfell and Malvina J. Shields, were returning to San Salvador, Angola, from a visit to one of their outlying districts.

On reaching a village, they met a big crowd of people and noticed palm-frond arches. They thought an important wedding was taking place or some festival was in progress. But they were told: "This is no wedding. This is your welcome."

The head teacher of the area explained that a nearby village had decided to ask for a teacher. The chief of that village was there with all his head-men and as many more of his people as could accompany him.

After a service held outside the church, because the crowd was too large to be packed inside, the chief said to the missionaries: "We want a teacher-evangelist as soon as possible.

"The bricks which I had prepared for the building of my new house I now offer for the building of a church."

The missionaries had to reply that they could not promise a teacher-evangelist at once. But they undertook to send one at the earliest opportunity. Meanwhile, teachers in the district would take Sunday services and help in any way they could.

Since then, a young teacher has been nominated to start work in the village.

MAGAZINES WANTED

If any ex-China nurse has old copies of N.A.C. Journals for which she has no further use, she may send them to:—

Miss Gladys Stephenson,
20 Witley Gardens,
Norwood Road,
Southall, Middx.,

who will be most grateful for them.

GIFT AND SELF-DENIAL WEEK

28th October-4th November

CONTRAST

By J. D. KNIGHT

AN outstanding feature of the work of the B.M.S. in the nine countries of the globe where it operates is contrast, a feature which distinguishes in a marked degree two areas where it has been the lot of the writer to live and work.

Part of the Second World War was spent by me in the service of the R.A.F. in India, two years being passed at Dacca, which since 1947 has been the capital of part of the new Mohammedan state, East Pakistan. Now my home and task are at Léopoldville, capital of the Belgian Congo. A greater contrast could scarcely be imagined.

Dacca is an ancient city, three hundred years older than Calcutta. The Society has laboured there since 1816 with its station right at the heart of this stronghold of the Muslim faith. The church and hostel, the mission-hall and residences are closely hemmed in by the clatter and the clamour, the dirt and the dust, the heat and the heart-ache, the stench and the strife of this restless unfriendly city.

THE people are mostly poor, often diseased and under-nourished. They live in an overcrowded land and an overcrowded city. For a century and a half, the Cross has been uplifted there in an atmosphere of suspicion and animosity, and the progress of the work of God's kingdom, so far as human perception can determine, has been very much in line with the experience of William Carey, who laboured seven years for the first convert to Christ.

The writer recalls with admiration the faith and cheerfulness of Rev. H. D. Northfield, labouring there single-handed when war-time conditions and famine had added new difficulties to the task. At that time, communal riots and strife between the Hindu minority and the Mohammedan majority were almost continuous, though the violent segregation that followed partition has doubtless led to an end of this. The Mohammedan faith, though centuries younger than Christianity, presents a practically impenetrable front to the Christian attack. Patience, courage and faith are needed in great measure by those who work in such an environment.

LÉOPOLDVILLE is a modern city standing by the Congo river, where less than eighty years ago only a village stood. Its population is rapidly advancing from a quarter to half a million, about five per cent being white people. Humming with industry and activity, the place shows every sign of material prosperity. Tens of thousands of its African inhabitants have come there in hopes of earning a fortune amid the amazing "New World" atmosphere that has changed their land in three generations from an exclusive abode of primitive ignorance, where animism with all its terrors of brooding malignant spirits held sway, to a region of ever-developing agriculture and industry, involving a widespread break-up of village life and tribal loyalties.

But Christian Missions have been active and one-sixth of the Congo's population of twelve million souls belong to Protestant families and more than twice as many to Catholic families, for once the great obstacle of fear had been overcome, these people turned readily from animism to the forms of the Christian faith being propagated in their midst. The people themselves are cheerful, well-built and, compared with those of many other lands, well-nourished. In the capital, the churches are teeming with life, and the missionaries' problem is to control the eager flow of souls that seek entrance to the Church and to try to ensure that the quality of faith and life is such that a worthy, virile Church will continue to develop.

TO know individually all those who join is, alas, impossible. Meanwhile, all around, there are thousands who have had contact, if not fellowship, with churches in their villages, but who, in the materialist atmosphere of the mushroom city, have lost their ardour or had their vision dimmed.

But there are too few missionaries and helpers to reach these people and even the churches themselves are too small. Within the Church, the trammels of ancient paganism still hinder many from a full Christian life, and Church discipline must often be exercised. The problems and opportunities of Léopoldville beggar description and baffle the imagination.

Ancient and modern, Mohammedanism and Materialism, poverty and plenty—the contrasts between these sets of conditions cannot be exaggerated. Yet all is within the sphere of our labours, the scope of our plans, the reach of our prayers, for "God so loved the World . . ."

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

October 7-13: NORTH INDIA. Our prayers this week are asked for the work in the Palwal area. In addition to the church work and evangelistic efforts in the surrounding villages, we remember the work carried on amongst the women and girls, especially in the Salamatpur Industrial School, and the medical work of the hospital. Pray for the patients, and also for the Indian doctors and nurses in training.

October 14-20: We continue to pray for the work in NORTH INDIA, in the province of Bihar, where our main centres of activity are at Patna and Dinapur, Monghyr and Gaya. Pray for the work of the church and evangelistic efforts being made amongst the students in the schools, and remember especially work amongst lepers at Gaya.

October 21-27: This week our thoughts and prayers turn to CHINA, and we remember especially all branches of the Chinese Church—Protestant and Roman Catholic—for all need our prayers. Pray for the Christian homes and families, for Christian medical workers serving in Government hospitals, for members of former B.M.S. school staffs, and all who in these days are being greatly tempted, that their faith in Christ may stand firm.

October 28-November 3: We continue to pray for CHINA, and give thanks for news of baptisms and of progress in the Church of Christ in that land. Remember especially new converts and those joining the church for the first time.

Pray that blessing may follow the distribution of Christian literature.

This week Gift and Self-Denial Week begins in our churches at home. Pray that the response may be encouraging and that through the effort that is made interest may be deepened in the work of Christ's Kingdom overseas.

MISSIONARY RECORD

Arrivals

12 August. Miss H. I. Davis, from Wathen.

Departures

15 August. Rev. R. A. and Mrs. Crumpler and three children, by air, for Kimpese.

Birth

5 August. At Yakusu, to Dr. and Mrs. E. H. Wyatt, a son, Christopher John (who survived only seven days).

Marriages

14 July. At Ashford, Kent, Mr. Colin Alexander Grant to Miss Margaret Joyce Packham, missionaries-designate for Ceylon.

31 July. At Hillhead, Glasgow, Dr. Hugh Bryce Kennedy to Miss Winifred Elizabeth Geddes, missionaries-designate for Congo.

11 August. At Winton, Bournemouth, Rev. Thomas Rogers to Miss Doreen Joyce Glover, missionaries-designate for Congo.

11 August. Mr. John Thomas Smith to Miss Jean Emily Owen, missionaries-designate for India.

ACKNOWLEDGEMENTS

(To 17th August 1956)

DONATIONS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anon., 7s. 6d.; Anon., £15; Anon. (Training of African Pastors £10), £15; Anon., 10s.; A Baptist, £16 16s.; Eastleigh Baptist, 5s.; Anon., £2; Anon. (Far East and African Missions), £3 1s. 8d.

Translation Fund: Anon., £10; A.U.S., £2.

B.U./B.M.S. Appeal: G.R., £1.

Medical Fund: "In Jesus of Nazareth's Name". Leper Work, 5s.

E. Pakistan Relief: Anon., "Tenth", £2.

LEGACIES

The following Legacies have been gratefully received in recent months:—

June		£	s.	d.
20	Miss Kate Claridge	100	0	0
„	Miss Minnie Claridge	100	0	0
21	Miss S. B. Stephens (Translation £5 15s.)	11	10	0
„	Mrs. S. A. Driver	30	0	0
„	Miss F. E. Mann	109	5	5
22	Mr. H. J. Wallbank	250	0	0
„	Mrs. Deborah Thomas	100	0	0
27	Mrs. Beatrice Martha Potts	250	0	0

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SOUTH OF THE RIVER

By J. M. MATTHEWS. *Illustrated.* 7s. 6d. (postage 6d.)

Mrs. Matthews is the first to write of the Lingungu region of Congo, where the work of the B.M.S. is being carried on in the heart of the forest. She bases her book on the everyday life of the people, and sets out some of her thoughts on medical missionary work. At the same time the book brings home to the reader the vital aspect of missionary service, the winning of men and women for Christ.

Again available

A HISTORY OF THE ENGLISH BAPTISTS

By A. C. UNDERWOOD. *Illustrated.* 15s. (postage 1s.)

After a long period during which this book has been out of print, a reprint is now available. Here is no dry-as-dust history, but a vivid presentation of the story of the Baptists of England from its beginnings, which will be found eminently readable and informative.

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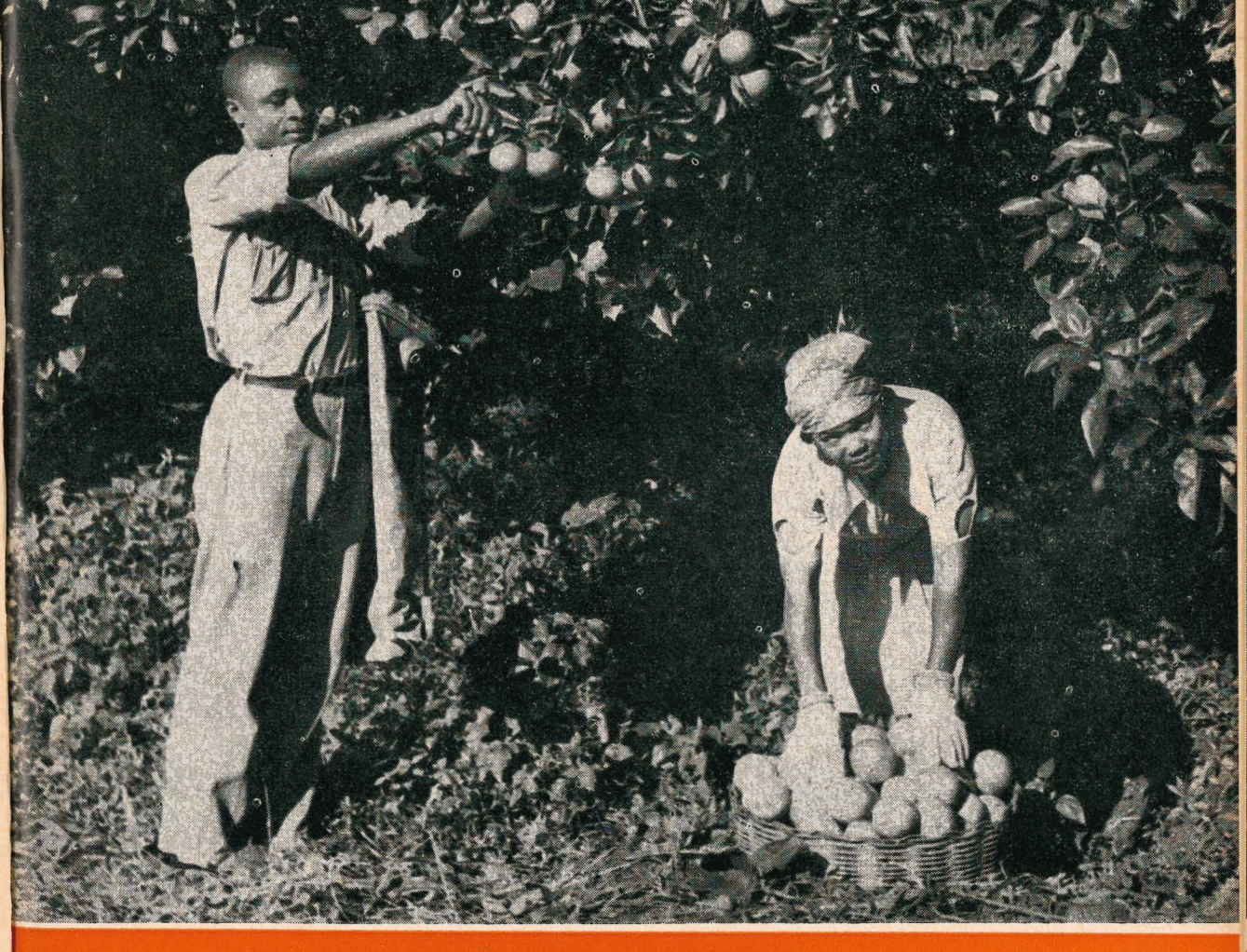
OF THE BAPTIST MISSIONARY SOCIETY



Gathering oranges in a West Indian grove

CONGO LOSES A GIFTED LEADER

By HAROLD J. CASEBOW

JACQUES NZAKIMWENA had been brought up on the Wathen station since the age of ten. His father, himself a Kimpese trained evangelist, has ever since 1922 fathered the station children, been a valued friend and adviser of many missionaries, and a staunch pillar of the church.

While in his teens Nzakimwena went out as a teacher - evangelist to the nearby villages, to return later to the station to learn basket-chair making from a lad who had been sent to Bolobo to learn the art. In 1933 he went to the Pastors' Training Institute at Kimpese, and after a three-year course there he graduated as evangelist. In 1938 he returned to the Kimpese Institute to take the higher theological course and later became the first B.M.S. Congo pastor to be ordained. He was then given charge of a large district comprising four communion centres and over 60 villages. It was in that area that he became so well known, respected, and loved.

Pastor Nzakimwena enjoying a cup of tea with Mrs. Jenks and her daughters during his visit to London last year

IN 1955 he was chosen, along with Pastor Koli of Upoto, to represent Congo Baptists at the Baptist World Alliance Jubilee Congress in London. The opportunity which this afforded him of visiting England and the churches which support the B.M.S. was a great delight to him. On his return a year ago he radiated his joy as he told of his happy experiences. Mr. Nzakimwena was a lover of flowers and was deeply moved by the splendour and fragrance of the variety of spring flowers in England. He will be remembered both in Congo and in England for his happy, infectious smile.

In July of this year it was known that Mr. Nzakimwena was suffering from cancer of the liver and that his lungs were also seriously affected. It was distressing to see him grow weaker and thinner, but still his smile was able to break through.

EARLY in July, although unwell, he was able to attend a session of the lower river committee, held at Thysville, where most of the missionaries from Léopoldville and the lower Belgian Congo were gathered together in conference. It was with great joy that he and his brother, Mr. Disengomoka, who was with him, heard of the unanimous decision of the committee to ask the African Church to form an African Church Council, upon which missionaries would only serve as they were invited.

Soon after the conference Mr. Nzakimwena was taken seriously ill but was able to receive representatives of the Léopoldville churches and the Wathen, Thysville and Kibentele churches in order to discuss this matter of the African Church Council. Pastor Nzakimwena was elected president of the council, with his brother as vice-president.

Those who gathered for that meeting may have had some inkling and fear of the outcome of his disease for the matter most keenly discussed by them was the ordination of pastors. They urged the Mission to take this matter up seriously, for Mr. Nzakimwena was their only ordained pastor. Everyone hoped and believed that Mr. Nzakimwena would be spared for years of outstanding

(Continued on page 164)

OUR NEW MISSIONARIES

HERE we present the portraits of young missionaries who have recently gone to the field for their first term of service. All of them are highly gifted; they have spent a long period in training and preparation since they became aware of God's call; they now face the arduous task of learning new languages and the trying experience of adjusting themselves to a different environment. They need our prayers.

Mr. Rogers is a member of the church at Erith, Kent. After serving an apprenticeship as a printer, he entered Spurgeon's College. He now goes out to do ministerial and printing work. His wife, who comes from the Winton Church, Bournemouth, is a qualified teacher and holds the B.D. degree.

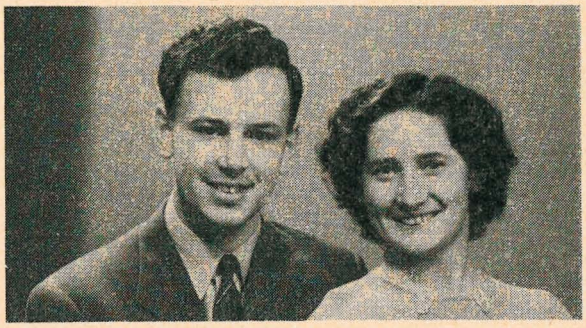
Dr. and Mrs. Kennedy are both members of the Hillhead Church, Glasgow. Mrs. Kennedy graduated M.A., and was an assistant lecturer in Mathematics at Glasgow University.

Mr. Grant, from Shirley, Southampton, was trained at Spurgeon's College. His wife, a graduate in arts, has been a geography mistress in a secondary school.

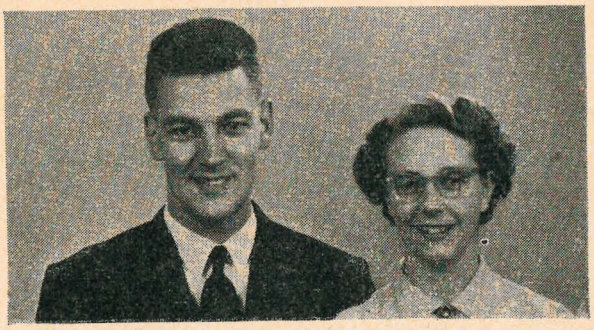
Mr. Smith, who is a member of the St. George's Place Church, Canterbury, has gone out as an agricultural missionary. He has received training at a college of horticulture, a college of agriculture, and St. Andrew's College, Birmingham. His wife is an horticulturalist, and has been to Carey Hall.

Miss Yarrow, a State Registered Nurse and a State Certified Midwife, is a member of the Grantham Gospel Mission, Manor Park, London.

Rev. Thomas and Mrs. Rogers (Yakusu)



Dr. and Mrs. Hugh Kennedy (Bolobo)



Rev. Colin and Mrs. Grant (Ceylon)

Miss N. L. Yarrow (Udayagiri)

Dr. Joan Young (Udayagiri)

Mr. and Mrs. John T. Smith (Orissa)

Dr. Joan Young is the daughter of Rev. George Young, formerly of China and now minister of Adelaide Place Church, Glasgow. She received her training as a doctor at Edinburgh University. Since graduating she has been gaining experience in several Glasgow hospitals.

Miss Evening is a minister's daughter, her father until recently being pastor of the London Road Church, Portsmouth. She is a trained teacher and served as a secretary on the staff of the Student Christian Movement after her period of preparation at Carey Hall.

Miss Evans is the daughter of the late Principal P. W. Evans, of Spurgeon's College. She also is a trained teacher and has gone out to take up a special appointment at the Stewart School, Cuttack. She is a member of the Holmesdale Road Church, South Norwood.

From the same church comes Miss Webber, a State Registered Nurse and a State Certified Midwife. She has studied at Carey Hall and in Belgium, and is the daughter of Rev. A. D. Webber.

Miss Marjorie D. Webber (Bolobo)

HERE, then, are reinforcements for our missionary staff on the field. Would that there were more! It is, however, a source of great encouragement that the flow of volunteers continues. At the autumn Public Meeting, at Westminster Chapel last September, when farewell was taken of most of these new missionaries, many in that large congregation were moved at the sight of these competent and dedicated young people who were giving their lives to the service of the Lord Jesus Christ that His Gospel might be made known.

Miss Sylvia M. Evans (Cuttack)

Miss Margaret E. Evening (Wathen)

CONGO LOSES A GIFTED LEADER

(Continued from page 162)

leadership of the Congo Church, but God had other plans, and, in taking Mr. Nzakimwena from us, has presented a tremendous challenge to the Church. For the Church to survive many more of its sons must give themselves to this service. This challenge was thrown out to the mass of young people who attended his funeral.

THE service took place at 3 p.m. on Wednesday, 12th September, and was conducted by the Rev. H. J. Casebow. Many African friends came from the towns and villages around. The Rev. L. J. Taylor, Field Secretary of the Mission, and the Rev. R. V. de C. Thompson, Secretary of the Congo Protestant Council, along with missionary and African colleagues from Léopoldville, Thysville, and Kibentele, joined with Wathen friends in paying this last tribute to one of the most beloved of Congo's sons.

Flowers which he so much loved adorned his coffin. The congregation sang his favourite hymn and, at the request of Mr. E. A. Disengomoka, the English speaking folk present sang an English favourite of his: "Thou art the Everlasting Word".

Our hearts go out in sympathy and prayer to his widow and eight children. Mr. Nzakimwena was only 44 years of age.

Our sympathy also goes out to his father and mother and brothers and sisters, especially to his brother, Mr. Disengomoka, known to many friends at home, who has borne the burden and anxiety of these days of strain and has lost, in the passing of his brother, a great friend and sharer of his aspirations for the uplift of his own people.

CHRISTIAN HOME CONFERENCE IN THE KOND HILLS

Described by S. P. NAIK

In March three of the delegates of the Kond Hills District Church Union attended the Christian Home Conference in Balasore. With the help of these three delegates, a conference was held in G. Udayagiri on 16th and 17th June. All the preachers of the District (19 in all) came as delegates. Due to an outbreak of mumps among the children, their wives could not attend the conference, though it was originally arranged for them. Some nurses of the Moorshead Memorial Hospital who were off duty attended, as well as some friends from the local churches.

Such a conference has never been organized in the district before. Rev. Joseph Naik, Mrs. Makha Bibi, and Miss Staples gave stimulating reports of the Balasore Conference. Rev. Sadananda Patra, of Cuttack, and Dr. and Mrs. Thomas, of G. Udayagiri, also took part in the conference.

The conference was very successful. All who attended have very much benefited. As a result of the discussion periods, the following five points have been drawn up:

1 The preachers resolve to show an example of a "Christian Home" in their own homes.

2 We desire that the Christian Home Conference be established in all churches in the Kond Hills.

3 (a) We recommend that each preacher shall call a meeting of the men and women in the church to discuss the matter.

(b) If two or three preachers can arrange to take sessions at the meetings it would be helpful.

4 We recommend that each church tries to observe the "Christian Home Festival Week" during the month of October-November.

5 We recommend that these five points be sent to the Kond Hills District Church Union Executive Meeting.

LEPER WOMAN HAD SPECIAL RUPEE

The offerings were about to be dedicated at the leper church at Udayagiri, Orissa, when a woman in the congregation said: "Just a moment!"

She fumbled with a knotted cloth as she explained: "I have a special rupee which I wish to give to the Lord."

Leprosy had taken away her fingers. Her small son has to be her hands. He was having difficulty in getting the cloth untied. That was the reason for the hold-up of the service.

But, eventually, the cloth was unfastened and the special rupee was dedicated with the other gifts.

The leper woman had been given a hen. Soon the hen was sitting on a clutch of eggs. And the woman promised that she would give one of the chickens to God.

When the eggs were hatched, the chickens grew quickly. The woman was afraid that jackals might eat them before she had kept her vow.

So, she selected the biggest, sold it and took the rupee to church.

SCANDAL-MONGERS DRIVE GIRL OUT OF PIONEER JOB

Here are some points made by missionaries in recent letters:—

A young Christian girl named Amiya passed the matriculation examination and obtained a job in the telephone exchange.

This was a very big thing out here where women are kept in purdah.

Of course, many nasty things were said about her, mostly by members of the Christian community. Her father made her give up the job. The scandal-mongers had won the day.

She is hoping to go to Calcutta for teacher training.—Khulna, Pakistan.

* * *

During the Congo tour of the Rev. V. E. W. Hayward, General Foreign Secretary of the B.M.S., more than 70 people were baptized at Bolobo and more than 1,000 people received Holy Communion at one time. A week later, there were eleven baptisms in a forest pool at Mpoko and 860 people were present at Holy Communion afterwards.

* * *

Our truck is back on the road after being laid up a year for repairs. We have no garage nearer than 200 miles—and that is only accessible by boat.—Bolobo, Belgian Congo.

* * *

People are not anxious to work in mission hospitals, for even though they are given higher salaries than missionaries get, the Government is able to pay still more.—Palwal, India.

* * *

Baptists, Anglicans and the Assemblies of God (American Pentecostalists) have united in a relief committee at Khulna, Pakistan, where there has been a food shortage.

DISTRESS . . . in the Bakarganj-Faridpur Area

By H. W. NICKLIN

HAVING heard reports of acute distress in some of the "beel" villages owing to the destruction of crops by early floods, with Rev. S. K. Sarkar I have just visited Digholia, Sitpur and Bisharkandi. As the "Samiti Sabha" was held at Digholia at this time, we were able to get information about conditions at other places from those attending the meeting.

The water level has risen exceptionally early this year in that area, and by the end of May approximated to what is normal about the end of June. This had destroyed the majority of the "aus" crop, and insects had also done much damage in some places. If flood conditions continue there is likely to be even more destroyed. Further, in some places the early rise in the water level has prevented sowing of "aman" rice, and where it has been sown early the seedlings have been washed away.

At Sitpur and Bisharkandi, where people depend on a number of crops, they all seem to have been affected this year. Jute has been damaged by strong winds, sesamum has been ruined by flooding, and "dal", various vegetables, and also the "hogla" grass, have been less in quantity than usual.

RICE is selling in the open market at Rs. 33 to Rs. 45 per maund, as compared with Rs. 10 or so early in 1955. At controlled price (Rs. 20) it is available for only the poorest of the three classes in which people have been placed (A class). There is some hope that it may later be available for those in B class, possibly at a higher price. So far, none of the Christians in the two badly affected villages visited (Sitpur and Bisharkandi) has received any, I am told. At Sitpur they said that so far as they knew none had been sent for their Union Board area.

At Bisharkandi, I was told that they had all been put in B class, though some at least are really poor. (There seems to have been some discrimination against Christians there, which I am hoping to get investigated by the Minorities Board.) Even if controlled rice is issued for B class, it is doubtful whether any of it will reach the Christians in many villages.

Those who live by such crafts as fishing, making "hogla" matting and preparing iguana skins, are as badly placed as the cultivators, as they cannot find a profitable market for their products. In these two villages they said that no family was getting more than one good meal a day, and many not even that. Some were said to have been reduced to eating boiled "kachu" leaves, having no rice. Conditions are likely to get worse, at least for the next three or four months, and as any little store of money is used up more and more will become destitute. The serious floods of the past two years have left them with little or no reserves. Even before the present floods occurred, some had sold the corrugated iron from their roofs in order to buy food.

IT is estimated that about half of the Baptist community in these two districts are affected by the floods, that is, 3,000 or 3,500 people. Other Christians are in similar distress; it is said that the Catholics have opened a relief camp. Many Baptist families have come into Barisal town, and more have gone to Khulna. Some with great difficulty have found a little work, but even well-to-do people are having to spend so much on food that they have no money for avoidable expenditure. Others are begging, which also is less profitable than usual! They would like the Mission to house them, if not to feed them, but we have no facilities or funds for this. If we can do nothing for them, some will no doubt go to other missions who can give relief.

The first need is rice, or money to buy it. "Ata" would also be useful. Clothes are needed for the refugees, and medicines, vitamin pills, milk-powder, etc., would be welcome. It might be good to open a relief centre, as well as helping those who stay in their own homes, preferably in co-operation with the Oxford Mission, with whom we normally work in matters of relief.

"WE DESPERATELY NEED MANY MORE MISSIONARIES"

This is a most significant article, the first extended article ever to be contributed to the Missionary Herald *by an ordained Congo pastor. In it he describes the organization and spiritual condition of the Church of Christ in the Upoto-Pimu area for which he is responsible.*

By SAMUEL KOLI

THE first missionaries who came with the Gospel to Congo were the Baptists, namely: George Grenfell and Thomas Comber, of the Baptist Missionary Society. They set foot in our land in 1878. They were followed later by the missionaries of the Livingstone Inland Mission to spread the Gospel in Congo, which was full of the darkness of sin. It was not easy for them to undertake this important task. Everything was strange for them. The people, climate, food, language, customs were unknown to them. While on their journeys they met some terrible slave-traders from Arabia who were attacking the Africans and selling them for profit. They also brought their religion, Islam, so George Grenfell and the other missionaries of the B.M.S. began to establish a chain of stations along the river Congo to bar their way; one of those stations was Upoto.

On 29th May 1890, there arrived at Bopoto, near a state post called Lisala, the steamer "Peace" with two B.M.S. missionaries, accompanied by Mr. George Grenfell, to start Upoto station which was built on the left bank of the Upper River in the equatorial forest. Those missionaries were Mr. W. L. Forfeitt and Mr. E. Oram. It was a long time before they had a convert. But after seven years two men of the village Bopoto called Liminamina and Likundu were converted. They believed in Jesus Christ and were baptized. They were the first fruit of our church. Later on eight more people received Christ as Saviour and they also were baptized. One of them was a woman called Alangi. This one was the first woman to receive Christ as Lord and Saviour in our area. There are now more than 2,500 members in good standing and hundreds of inquirers in our area.

PIMU also is a B.M.S. station, founded in 1936 by the Upoto missionaries on the south side of the river Congo 65 miles from Upoto, where stands our Mission hospital, "The Smith-Thomas Memorial Hospital". Pimu station is associated with Upoto, so they are called "Upoto-Pimu".

The Church of Christ in the Upoto-Pimu area has its deacons and deaconesses, teacher-evangelists, monitors, overseers, pastor and missionaries.

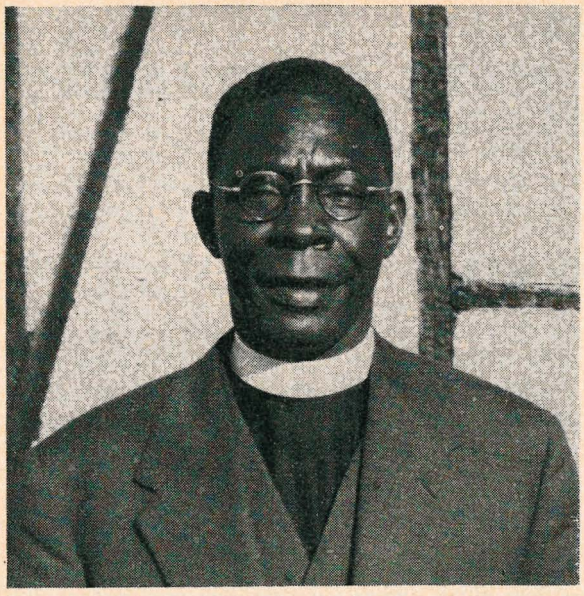
A deacon or deaconess is a church-member who has been practising the Christian life faithfully and is therefore called to be the leader of the flock. Most of our deacons served the Church as teacher-evangelists or overseers. They have had thirty or more years of Christian service. They have mostly retired and are living near the stations. Now they are elected by the Church Council to help the church as deacons.

In the early days we had one group of deacons and deaconesses elected every year. But nowadays we have a new system. We have 15 deacons all together: nine at Upoto and six at Pimu. We have divided them into three groups. Each group serves for three years and every year the deacons in one of the groups retire. Three new deacons are then elected and those who retired are not eligible for re-election until the following year. In this way more people gain experience of the work of the Diaconate and the Church.

Two of our deacons are Longondo Elisha and Moponde Elisabeth.

Longondo Elisha is one of our people who saw the arrival of the first missionaries at Upoto; at that time he was a little boy but now he is old, about 80 years of age, and still strong enough to go to church and to conduct services. He was baptized in 1903. His married wife ran away from him some years ago and he tried several times to bring her back to him but he could not. He is alone, looks after himself and still keeps his faith in Jesus Christ his Saviour.

Moponde Elisabeth is a widow; her husband, who was also a deacon, died in 1946. She lives alone now near the Upoto station and helps missionaries in many ways. She is a good



Rev. Samuel Koli

Christian and people like her because of her kindness, and they call her "Mama Elisa", that means "Mother Elisabeth". She works very hard and is very good at conducting women's meetings and preaching.

THE teacher-evangelist is a man who, after having been trained at Upoto, goes to live and work among the people in a village. In early days we had at Upoto a special teacher-evangelist training class for one year. But there is at Upoto-Pimu now a Bible Course of three years' training.

When a teacher-evangelist is sent to a village his task is to preach, live the Gospel among his own folk, shepherd the Christians, teach children in school and help the inquirers who come forward as a result of his work. He must be in the first place a keen man with a real vocation. He must be married in church, but his wife is sometimes only a follower, although many are members. His faith must be genuine and his courage high. He is not highly paid. He is recognized as a leader in the village, so his buildings must be a good example to his people. He must plant and maintain a garden of manioc and other food.

He has a special box given to him at the beginning of every year in which to put all gifts he receives from church folk and Sunday congregations. At the end of the year this money is taken to the stations to be counted there. I want to tell you in a few words about three of our teachers; they are Bwele Maurice, Makalanda Pierre, and Modimea James.

Bwele Maurice has been a teacher since 1932. He worked in some villages at first, then in 1950 he was sent to a village called Bobala, about twenty miles from Upoto station. Catholicism was very strong in that village, and when Bwele first arrived there it was very difficult to start our work of spreading the Gospel there, but Bwele showed courage and slowly and surely the work began to grow, and now there is a good number of members and inquirers there as the fruits of Bwele's labour.

Makalanda Pierre is a teacher at a leper camp called Njingo, five miles from Pimu station, and which is under the direction of a Pimu doctor. Makalanda himself and his wife are not lepers, but they had God's call of looking after those suffering people in preaching Christ to them. They are quite happy to be there.

Modimea James is a young man. He and his wife are members of our church; they were married some years ago and have no children. Here in Congo marriages are often broken because of no children. If Modimea had not known Jesus Christ he would have sent his wife away and looked for another one, but instead he loves her and cares for her. Their home is a witness to the power of Christ.

Modimea is a monitor of a regional school; he was trained at Upoto first, then in Grenfell Institute (Ecole Grenfell) at Yalemba, now he is teaching in a regional school at Binga, where we are going to build a nice chapel. I visited his school recently and I found that he was doing his work quite well. Binga is a big company plantation, 100 miles from Upoto, with thousands of workers drawn from villages in the district.

THE overseer is a man who, after having served the Church for some years as a teacher-evangelist or monitor himself, is chosen by the Church Council as a leader of a certain number of the teacher-evangelists in a district. Every month he goes to visit all his villages and knows all the problems of his district. On his monthly report, which he sends to Upoto at the end of every month, he writes of each teacher's work, the state of the buildings, the number of inquirers and scholars, and any church palavers.

He accompanies a missionary or the African pastor to his villages when they go to visit his

area. He must know about all church palavers, and about all the members and inquirers. There are twelve overseers in our Upoto-Pimu area. I must tell you about one of them. His name is Akawa Marc. He has been an overseer for many years and lost his wife two years ago. He was very sorry to lose her as she was a great help to him, but he did not stop his work because of that. He said, "God called my wife and I to His work; I can't leave it because of her death."

Upoto-Pimu Church celebrated the ordination of its first African pastor on 12th-13th July 1953. When he and his wife are not travelling their home is at Upoto, where he directs and teaches in the Bible School and deals with the general oversight of the church as a whole throughout the area.

FINALLY, the Upoto-Pimu Church has its missionaries. When a missionary is appointed to Upoto-Pimu everybody is happy, and before he or she arrives the Church Council chooses an African name for him or her. When the missionary arrives there is a big meeting of welcome and the name is announced to him or her by one of the church elders. The idea of giving an African name to the missionary is to let him know that he is now one of our family, and from then on nobody of our church calls him by his European name.

Sometimes the name given to a missionary has a meaning according to his or her work, and sometimes it can be just the name of an elder of our church who died. For example, Mr. and Mrs. Anslow are called "Monejai and Mama Monejai". The word "monejai" means "the one who shows" and the meaning of the name is that they come to show Jesus Christ to us, or Showers of Christ.

Mr. and Mrs. Freestone are called "Mawango and Mama Mawango". Mawango was a senior deacon of our church; he was at first the house boy of Mr. Grenfell, the first missionary of the B.M.S. in Congo. After his baptism Mawango served the church as deacon for many years and he died some years ago when he was very old.

With absences on furlough, we rarely have more than two missionary couples for all the church and school work in this big area. For more than two years there has been no missionary for the church work at Pimu, where the medical work is a very full-time job for the one doctor and one nurse. To do all the work in this area properly we desperately need many more missionaries.

Rev. Victor Hayward at Thysville, Belgian Congo, with B.M.S. missionaries and their children

Overseers set off from Pimu to visit village churches

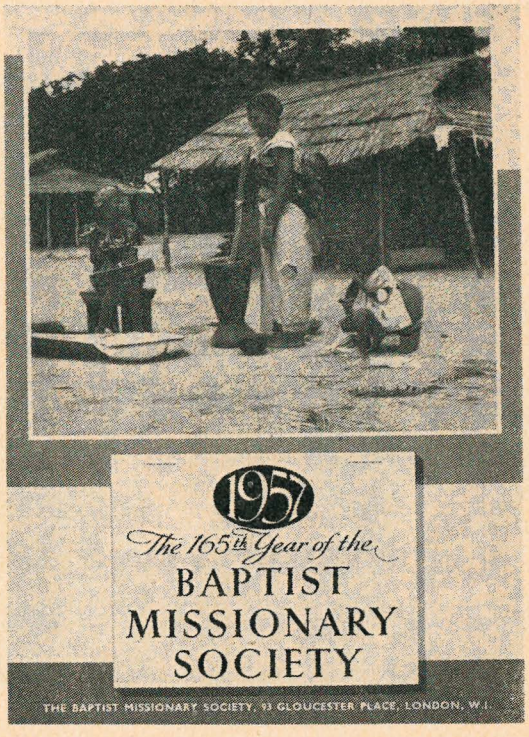
ABOVE all, missionaries of every sort work on the stations. The Upoto-Pimu area is 20,000 square miles with more than 200 villages where we work. From time to time the missionaries, and now an African pastor too, visit these villages, encourage and exhort the Christians, inspect the small schools, talk with the people, preach Christ and interview inquirers. To interview inquirers is to determine their understanding of the Gospel and their faith in Christ, not only by the words of their mouths but also by the testimony of their lives.

We have a rule that all except old people must learn to read the Bible. If we find that a person is ready, he or she is baptized; then at the Communion Service which follows all the newly baptized people take their seats before the congregation and they are given the right hand of fellowship. So they become members of the Church. Now they have to grow in grace and in the knowledge of Jesus Christ.

But many of our members do not understand very well how to continue to be a Christian. They think that to be a Christian is only to be baptized and to take Communion. There is not much desire to be more like Christ. Their progress along the Christian way is slow and their experience of the things of God, as revealed by our Lord Jesus Christ, is not deep. They have not yet realized that in Christ they are "new creatures". So they easily slip back into heathen practices and superstitions in times of temptation, or stress or sorrow. In our area they frequently fall into immorality.

IS this the conclusion about all the Christians in the Upoto-Pimu area? Of course not. There are also many faithful Christians, and many have points which I must also mention: friendliness, humility, happiness, fellowship, and generous giving to the Church for the service of God and good behaviour in church. They follow with careful interest the word of God as it is read and preached. There, you will find also, some members who stand firm in the Christian way from the time of their baptism, and they are good examples to others. Some of them, both men and women. have served the church at Upoto-Pimu for many years with zeal and with all their hearts.

The church in the Upoto-Pimu area needs your prayers for its deacons, teacher-evangelists, monitors, overseers, pastor, and missionaries for their work. It needs also your prayers for its Christians that they may grow in Christ, that they may desire to know and love Him better and do right, not because of the church rules we have here, but because their Lord and Saviour wants them to do so. It needs also your gifts and yourself in its service here.



B.M.S. Prayer Calendar for 1957

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Festival of Christ the Guest

The writer of this article is a missionary of the Disciples of Christ of America, one of a number who are working in West Orissa in association with our own missionaries.

By LEW DAVIS

RECENTLY the churches in West Orissa observed a Sunday set aside as "The Festival of Christ our Guest". On this day in each Christian home a special plate was set at meal-time to remind the family that Christ was present as a guest in their home. In the grace at meal-time, thanksgiving was offered to Christ for coming into their home as a guest.

When it came time for the afternoon worship service (most village churches in the area have their services of worship on Sunday afternoon), each family took to the church the uncooked food they would have prepared for Christ had He been present in physical form. This they presented as an offering in the service. These offerings were later sold and the money used in the work of the church.

Thus each family came with a measure of rice in a *thali*, the brass plates used in the village homes. Rice is the main food in India, and the average adult often eats a pound and a half to two pounds of rice a day. So this was the measure each family brought.

On the *thali* of rice, they would also bring some spices which they cook into the curries they eat with the rice, as well as potatoes, onions and other ingredients often put in curries. Some brought chickens, as this is the primary meat of the village.

THIS being a special day, in each village the Christians formed a procession to church. Before the service, the pastor, church leaders, and a *boitok* group, beginning from the church, made a round of the village. A *boitok* consists of a drummer and a group of singers, some of whom accompany the drummer with small cymbals. These groups went around the villages to every Christian home, and each family would wait in their home until the procession reached there. Then at each home there was a short service to invite Christ as guest into the home. This is a translation of the service used in each village:

> The pastor would say: "The Lord said, 'If anyone loves me he will obey my words. Then my Father will love him and I shall come to him and dwell with him.' The Lord said to Zacchaeus, 'Come quickly. I must stay in your house today.' Zacchaeus received Him joyfully. Is there anyone in this house who, like Zacchaeus, will joyfully accept the Lord Jesus in his house today?"
>
> Then the master of the house and his wife would answer, "Yes, we joyfully invite the Lord

The women carry their gifts of rice and spices on brass plates. The woman in the middle is bringing a rooster as well!

The group arrives at the village church, the men coming first and the women walking behind

to spend this day and every day in our house."

The pastor would then reply, "The Lord will certainly hear your call and will come today in love to stay in your house. Bring whatever you are giving to entertain Him and come with us to His House to worship Him."

The family of that household would then join in the processional to the next house and on to the church. As each family would join the processional, the pastor would bless them, saying, "The Lord bless you and keep you; the Lord lift up the light of His countenance upon you and be gracious unto you."

When the procession entered the church the women, who carried the gifts, took them to the front of the church. Then during the service prayers were given dedicating these offerings to Christ the Guest, whom they had come to worship, and whose Spirit had entered and blessed each home.

COUNTRY COUSINS

By AUDREY WELLER

MOLUBA, a former mechanician at the Mission at Bolobo, had recently returned home to remarry and to arrange the marriage of his second daughter, Mboko, one of our trained monitrices, otherwise we should not have known one another.

I was standing on the footpath in Léopoldville wondering which way to turn to find the ironmonger's shop, Probelco, when along he came from the ivory market, carrying two elephant's tusks under his arm. He saw that I was lost and came to ask me what I was looking for.

"Probelco? Oh, yes, I know that shop. One of our people works there—Jacques. I'll take you along."

So we went along together. He pointed out all the Bolobo folk in the queues outside the butcher's and the baker's, and when we arrived at Probelco, he took me in and introduced me, in Bobangi, to Jacques, a young assistant standing behind the counter, completely ignoring the Belgian lady standing by. She listened, entranced, to the strange language, and was obviously puzzled by the ordinariness of the friendliness among us, so I explained the situation to her. She said: "Life must be so much more interesting for you missionaries than for us. You enter into the lives of the people and know them all as persons. We only know them as employees."

They served me together, and when I left the shop she asked me, when I saw Jacques' uncle again in Bolobo, to tell him how pleased she was with Jacques there in the shop and how well he worked. We parted with friendly "Good-byes" all round.

ANOTHER day I was standing in the magnificent, spacious hall at the new Post Office in Léopoldville, putting away the stamps which I had just bought, when two young men in Post Office uniform came up and spoke to me. Nkumincwo had been an infants teacher at the Boys' School at Bolobo till he was replaced by a trained teacher.

There was not only genuine pleasure of recognition in his warm greeting, but an ease in the way he introduced me to his friend, told me all about his new job, and chatted about the other Bolobo boys working now in the capital, that signified a perfectly natural and personal relationship among us all, and that the naturalness of that relationship was being carried over into their working world, making them feel "not servants but friends" of God.

AGRICULTURAL MISSION GOES ON UNDER NEW CHURCH UNION

The agricultural mission in Pakistan which has been carried on under the auspices of the Bengal Baptist Union is to go on.

That decision was taken by the working committee of the union after considering a report by Mr. David Stockley, who is in charge of the farm at Khulna.

One of the difficulties has been political. Organizations, like the Bengal Baptist Union, which operated in both India and Pakistan have had to divide. An East Pakistan Baptist Union has now been formed.

There is hope of increased support from the East Pakistan Union for the farm, which has also received part of a money grant promised some time ago by the World Council of Churches.

With this money a small dinghy and a net for fishing have been bought and a tank has been restocked with fish.

A silage store and a shed for ten to twelve cows are being built. Two new cows have been bought to keep up the farm's supply of milk to its customers. Other cows on the farm are to have calves.

Riverside land owned by the farm has been requisitioned by the Government. This land was used for growing rice, the loss of which is serious. Lack of rain or rain over a long period instead of in a concentrated downpour held up rice planting on other parts of the farm.

The farm is growing millet this year for silage. It grows to a height of 15 feet and will have to be chopped down by hand. The farm has no mechanical equipment.

As the farm overcomes its many practical difficulties, there has been an encouraging spiritual harvest.

Mr. Ario Roy, the farm manager, has recently been baptized. Also baptized recently was a Mr. Shunil Baida, who worked on the farm for a year and has left to be the gardener for a bank. The baptisms take place in the fish tank.

AN AFRICAN CHRISTIAN MAGAZINE

The African Christian magazine, *Envol,* which circulates in French West Africa, French Equatorial Africa, Togoland, the Cameroons, and Belgian Congo, is growing in influence. Plans are going ahead for new editions in Kikongo, Lingala and Tshiluba.

A Board of Administration, consisting of seven Europeans and two Africans, has been formed for the Congo publications. As competent men are discovered, and as the paper becomes self-supporting, the African representation will be increased.

A new feature has been introduced into the magazine. It is a youth supplement of four pages which will not only be included in the ordinary editions but will also be run off separately and sold at a reasonable price. It is hoped that there will be a large circulation among schoolchildren.

PRESIDENT VISITS INDIA

The President of the Baptist World Alliance, Dr. Theodore F. Adams, with Mrs. Adams and Dr. Robert S. Denny, the Youth Secretary, visited Delhi and Calcutta last August in the course of their world tour.

They were able to meet several of our missionaries, and special meetings were arranged for them to enable them to meet leaders and people of the Indian churches.

THE MIDDLE EAST—BRIDGE OR BARRIER?

The Middle East has been very much in the news lately. Christians in Britain may possibly know much more about the political problems of the region than they do of the work of the Church there.

C. S. Milford, of the Church Missionary Society, has done a real service in his little book, *The Middle East—Bridge or Barrier?* (The Highway Press, 4s. 6d.), by providing brief accounts of the political, economic and social background generally, and of Iran, Egypt, and Jordan in particular, together with descriptions of the work of Anglicans in these lands.

It is a well-produced and well-illustrated book.

ON EVERY HIGH HILL

The remarkable story of the spread of the Gospel in the South Lushai Hills is well known to readers of this magazine. In the North Lushai Hills the Presbyterian Church of Wales Foreign Mission has been at work since 1891, when their pioneer, William Williams, entered the area, just before our own J. H. Lorrain.

The story of the Welsh Presbyterian Mission has now been written up by Rev. J. Meirion Lloyd in popular style and is published under the title: *On Every High Hill* (Foreign Mission Office, Liverpool, price 3s.). It is an interesting, thrilling and encouraging story.

PROCLAIMING THE GOOD NEWS OF JESUS CHRIST

The popular report of the B.M.S.

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Training Christians in Communist China

Below we print information about two of the principal Theological Seminaries in China today. This information was given in a recent issue of the China Bulletin.

THE NANKING UNION THEOLOGICAL SEMINARY

THIS is a union institution, composed of eleven formerly separate schools, which were united in the autumn of 1952. The school is using the two campuses of the former Nanking Theological Seminary and the Women's Bible Training School, although it is possible that some of the property of the former is being rented out. Part of the support of the new union institution comes from the rental of the other seminary properties belonging to the schools which have been absorbed.

At the present time the student body consists of 108 students, divided among the various denominations as follows: Church of Christ in China, 59; Anglicans, 32; Baptists, 32; Methodists, 23; English Methodists, 6; China Inland Mission, 6; China Evangelical Church, 5; Independent Church, 5; Little Flock, 2; Pentecostal, 2; Faith of the Apostles, 2; Spiritual Work, 2; Quaker, 1; China Preaching Church, 1; Seventh Day Adventist, 1; Lutheran, 1; Bethel, 1; Disciples, 1; Independent Local Church, 1; a total of nineteen denominations. About 30 of these students are women.

INSTRUCTION is being given at four levels: a three-year course for University graduates; a four-year course for senior middle school graduates; a four- or five-year course for junior middle school graduates; and a half-year refresher course. The largest number of students come from rural areas, and are in the second of these four levels of instruction. The Seminary expects to be able to maintain a student body of 100. 95 per cent of its graduates find work within the church.

There are thirty members of the faculty, fifteen of whom are women. The main subjects taught are Old and New Testament, Theology and Church History. There is no study of Marxism, but an hour a week is given to study of current events, and the constitution of New China is studied. Since the union institution took in from its constituent schools a larger faculty than is really needed, the additional members are being used for purposes of research.

YENCHING UNION THEOLOGICAL SEMINARY

THIS school, like Nanking, is a union of eleven formerly independent institutions. These were: Yenching School of Religion (Union); Peking Theological Seminary (Methodist); Peking Bible School for Women (Union); Baptist Theological Seminary from Honan; Bible Institute of Holiness Church of Peking; North-eastern Theological College from Mukden (Presbyterian); Lutheran Theological College from Central China; Honan Bible Institute (Fundamentalist); Central China Theological Seminary (English Methodist and Church of Christ in China); Assemblies of God Theological Seminary; Devotional Institute (Interdenominational).

Because of the widely different theological viewpoints represented in the school, three parallel courses in Dogmatics are offered, by a Baptist, a Presbyterian and a Methodist professor respectively.

Students come from ten or twelve denominations and from fifteen provinces. Two of them are Seventh Day Adventists. The student body is on four different levels, as follows:

Junior Middle School graduates	30
Senior Middle School graduates	20
College graduates	2
One-year refresher course	24
Total	76

THE faculty numbers 33, taken in from the eleven constituent institutions. These are all full-time in the Seminary, and a number of them are being used for research work. Dr. T. C. Chao is teaching History of Christian Thought part-time, and using the rest of his time in research.

Last year there were 186 applications for admission, of whom only 30 were admitted.

The school is supported from three sources: assets of the constituent schools, contributions from the various churches, and tuition fees. Support from the churches is growing.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

November 4-10: CHINA. Continue to pray for China, particularly for isolated Christians and for Christian students. Remember the witness of the Y.W.C.A., of church choirs, and of Christians elected as people's representatives.

November 11-17: CHINA. Remember the work of the China Bible House and of the Y.M.C.A., and pray for the Border Tribes. Pray too for Chinese refugees who are living now in Hong Kong, just off the mainland of China, and for the Christian College which opened there in 1950.

November 18-24: ORISSA. Pray for Cuttack, the headquarters of our work in Orissa, and its churches, schools, theological college and mission press. Remember, too, the work at Puri, an important centre of Hinduism.

November 25-December 1: ORISSA. Remember this week the work in the women's hospital at Berhampur, and evangelistic work at Gopalpur and Russelkonda, supervised from Berhampur. Pray for the Kond Hills, for the work in the churches, among women and girls, and in the Moorshead Memorial Hospital at the main centre, Udayagiri.

MISSIONARY RECORD

Arrival

24th August. Miss W. N. Hadden, from Ntondo.

Departures

30th August. Miss M. E. Evening, by air, for Wathen: Miss N. Hart, Miss V. M. Parry and Mr. P. Cook, for Belgium for study.

31st August. Miss B. O. Attrill and Miss L. J. Lewry, for Belgium for study.

3rd September. Rev. I. R. Secrett, for Léopoldville, and Miss R. W. Page, for Wathen, both by air.

13th September. Rev. G. B. Merricks, for San Salvador, by air.

Births

9th August. At Udayagiri, to Rev. R. H. and Mrs. Whitfield, a son, Iain Charles Alexander.

11th September, in Jamaica, to Rev. W. and Mrs. Foster, a daughter, Susan Claire.

12th September, in Jamaica, to Rev. D. W. F. and Mrs. Jelleyman, a daughter, Margaret Claire.

Death

20th September. At Oxford, Rev. H. B. Parris, Congo Mission, Yakusu (1922-51).

ACKNOWLEDGEMENTS

(To 25th September, 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: T.W., 15s.; S.R.N., £1; Matt. 6:3, £1; Anon., 10s.; Matt. 6:3 and 28:19, £1; Grateful, £10; Anon., "A little more", £1; F.J.P., £1 10s.; Relief for Christians in S. Lushai, £3.

Medical Fund: S.R.N. £1; E.R., Dulwich, £4; C.F.P., £1.

Relief work, East Pakistan: E.N., £4; Anon., £1.

Legacies

The following Legacies have been gratefully received in recent months:—

July				
2	Miss Mary Ann Dodgson	20	0	0
3	Mr. Edward Pearce	500	0	0
10	Miss T. S. R. Collier	100	0	0
11	Miss Sarah Ann Hunt	100	0	0
12	Miss M. J. Hardy (Women's Work £63 2s. 1d., Translation £63 2s.)	189	6	2
16	Miss S. C. Laycock	20	0	0
23	Miss E. H. Arnott (Women's Work £50, Medical Work £50)	100	0	0
26	Miss E. A. Taylor	709	14	6
30	Mr. S. E. Toole	10	0	0
,,	Mrs. L. M. McIntosh	5	0	0
August				
3	Mr. J. E. Pluck	100	0	0
7	Mrs. M. N. Williamson (Women's Work)	55	19	10
,,	Mrs. N. A. Hewitt (Women's Work £50, Medical Work £50)	100	0	0

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ADVENTURES IN CHRISTIAN OBEDIENCE

A Handbook on Christian Citizenship

Edited by **Clifford Cleal.** Paper covers **5s.** (postage **4d.**); Cloth **7s. 6d.** (postage **6d.**)

This book has been written to help those who have committed themselves to Christ and need help in working out the implications of this act for personal discipline and collective action. In the view of the writers, Christian Citizenship should be seen as the normal expression of Christian faith in personal and community life. Valuable features are the questions for discussion following each chapter, and suggestions for further reading on various aspects of the subject.

SOUTH OF THE RIVER

By **J. M. Matthews.** *Illustrated.* **7s. 6d.** (postage **6d.**)

Mrs. Matthews is the first to write of the Lingungu region of Congo, where the work of the B.M.S. is being carried on in the heart of the forest. She bases her book on the everyday life of the people, and sets out some of her thoughts on medical missionary work. At the same time the book brings home to the reader the vital aspect of missionary service, the winning of men and women for Christ.

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DECEMBER 1956

PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

The Naitong Ho Valley, Szechwan, China

THE SAVIOUR OF THE WORLD

TWO of the stories connected with the birth of our Lord have reference to the Church's missionary task. The wise men who came from the east to worship Him and offer their gifts were representative of the people of nations other than Jewish who were to give allegiance to the Christ. The feast-day when they are remembered in so large a part of the Church—Epiphany—is the festival of the showing of the Christ to the nations.

One of the most moving narratives in the New Testament is that of the aged Simeon in the Temple, a just and devout man, "waiting for the consolation of Israel". By the Holy Spirit he was given the insight that before he died he would see the Messiah. When he took the Child in his arms and uttered his *Nunc Dimittis* he spoke of Jesus as "a light to lighten the Gentiles". Jesus came to be the Saviour of Israel, but not of Israel only: He is the Saviour of the whole world.

THE two stories are from the Gospels of Matthew and Luke respectively. John does not retell the stories of the birth of our Lord. But he refers to His coming in universal terms. Of the Word of God he says: "All things were made by him, and without him was not anything made that was made." This was the Word who "became flesh and dwelt among us".

The fourth Gospel is so important because it supplements, underlines and interprets the significant facts related in the other three. It is in this Gospel that we have emphasized the purpose of our Lord's coming into this world. "God so loved the world that he sent his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

There is always the danger at Christmas time of becoming preoccupied with the less essential aspects of the advent of Christ. Christmas carols and pleasant verses in greetings cards and features of our modern celebrations which have little connection with the Christian faith can lead us astray. At Christmas time we give thanks to God for His sending His Son as the redeemer of men. At Christmas time, too, we remember that God's purpose has not yet been accomplished. Christ must still be shown forth to the nations. The Gospel must be proclaimed to all men that they may believe and have life in Him.

OF course, every picture of an advent scene in Palestine, every model of a stable in Bethlehem, is a reminder of missionary activity. Jesus was not born in Britain. His Gospel was not first preached in this land, nor was His Church first established here. The faith had to be brought to us from a foreign country by foreign missionaries, the earliest of them, no doubt, laymen and laywomen.

This Christmas time, then, let us think of our missionaries overseas and the work to which they have set their hand. In the midst of their rejoicings with the people whom they serve in Christ's name they will with understandable longing think of home. Many of them have children here who will spend Christmas with relations or guardians in a broken family circle.

It will add to our joy in Christ if we recall that this Christmas Day many will be celebrating the feast as Christians for the first time. And we, by the grace of God, have had a part in bringing them from darkness into light.

WHEN we give our presents to our friends and the members of our family in token of our love and our gratitude for all they mean for us and have done for us, will it not be appropriate also to give a special gift to God in an offering for His work overseas?

The Epilogue to the Christmas stories of the Gospels is to be found in the Book of Revelation. There in the seventh chapter is the great vision of people out of all nations and kindreds and tongues worshipping the Lamb of God. Around His throne, the family circle is complete. With that vision in our minds we must pray on and work on. For all the sacrifices which we make, and all the tribulation we endure, will seem as nothing when we stand round that throne with all the saints of God.

NEW YEAR PRAYER MEETING

The B.M.S. Annual New Year Prayer Meeting will be held on Tuesday, 1st January, in the Kingsgate Baptist Church, Southampton Row (adjoining the Church House) at 11 a.m. and will be conducted by Rev. A. S. Clement (Editor of the B.M.S.).

GRANDPA SPECTACLES

By JOHN F. CARRINGTON

WEDNESDAY, 23rd May, was a great day for us at Yalemba. We felt last year that we ought to honour the memory of the founder of our Mission, affectionately known to the Congo people as Nkoko Talatala ("Grandpa Spectacles"), on this fiftieth anniversary of his death at Basoko (1st July 1906), and we decided on two memorial occasions: the first to coincide with the presence in our midst of a distinguished visitor from London (our General Foreign Secretary, the Rev. V. E. W. Hayward), as well as colleagues from other B.M.S. stations, and the second to take place at Basoko on 1st July at the cemetery where Grenfell's grave is to be seen.

The first of these two occasions has proved a real success. We gathered together samples of the work done by schoolchildren and students and exhibited them around the walls and in the centre of our large teacher-training classroom. The material attracted the attention and evoked the admiration of both our African and our European visitors.

Some of the fishermen parents of our boys were really pleased to see the canoe-paddles made by their sons and joyfully smiled at their efforts to carve wooden talking-drums, stools, mortars, and pestles, and scoops to bale out a flooded canoe, as well as model animals made by the older boys to amuse the babies in our kindergarten.

There were reed mats on show, too, and also string nets and wooden articles (picture frames, boxes, simple tools) made with carpenter's tools. The mothers were attracted by garments sewn or knitted by the few girls in our school, and many a lad's eye strayed to the very neat embroidered blouses and skirts worn for the first time by the seamstresses themselves and enhanced by—I think "accessories" is the word—in the shape of colourful wide belts and ear-rings and bracelets.

OUR European visitors spent a lot of time looking at the excellent results the lady members of staff have obtained with our students in painting and in the preparation of school materials. They were also interested in instruments used by Grenfell for his pioneer exploratory work in Congo—his sextant and theodolite. As we looked at a map of the journeys he made up and down the river system of the Congo, we marvelled once more at his energy and determination.

Then we all made our way to the football ground, where our visitors, white (the Government administrator from Basoko and colonial friends living near us) and black (the local village chiefs and our Yalemba church leaders), were accommodated on benches surrounding a central arena. There we were entertained by our choir, physical exercises by the students, games by the tiny tots of the kindergarten and infants' school (they brought their percussion band with them), and an orchestra of African instruments, played by some of our students.

AFTER these "hors d'œuvres" we were regaled with a pageant showing five scenes from the early days of the Mission at Yalemba. At first we saw how a little boy, walking through the forest with his uncle and aunt, was captured and carried off by a marauding band of Arab slavers. He was young Lisasi, later to be redeemed by Stanley and handed over to Grenfell, who trained him to pilot our first mission steamer—the "Peace"—and from whom he learned to follow Jesus Christ.

Pastor Anangi and Longeni standing by Grenfell's grave at Basoko

Next we were reminded of how a deputation from Yalemba village sought Grenfell at Bolobo and begged him to found a station amongst them. (Didn't the grandsons of those tribesmen love wearing the leopard-skin caps mounted with eagle feathers and leopard-teeth necklaces of their ancestors!)

The story of how Lisasi found his birth-place was acted in Scene 3. He had come up with the "Peace" as far as Basoko, and there recognized in the soldier on duty outside the fort, a fellow-sufferer of Arab cruelty, who had been captured at the same time as himself and later redeemed by Stanley. He soon learned where his own village lay and obtained Grenfell's permission to look for his family. The villagers of Bandio received this "stranger" with menacing spears, but they had to admit that he had the same tattoo marks as themselves. When he told them his father's name, they doubted him no longer and called for his old mother on the talking-drum. She only believed when she recognized a childhood scar on his arm. The little dance all the warriors did around the newly-found son of the village was much appreciated by our African audience. (I ought to add that I had previously censored it rather severely in view of the presence of our white friends.)

Mr. R. M. Charley, of Stafford, has visited many parts of the world on his business trips. Here (left) he is with Mr. R. H. P. Dart outside the Bible Depot at Bangalore, India.

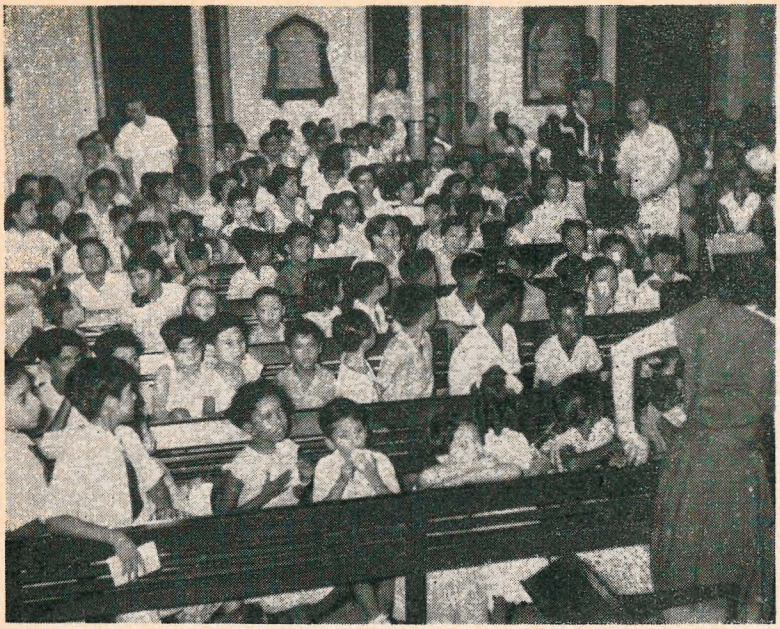
Next we saw Grenfell come up-river in a realistic-looking "Peace", powered by ten schoolboys, and with a chimney belching real smoke. He stopped just above Yalemba and measured out the station we now occupy, leaving Lisasi and his wife Longeni to teach the village folk the "matters of God". We had invited Longeni to be with us for the day—she is now a very old lady—but unfortunately she could not manage to make the long journey to Yalemba from the village where she is now living with one of her sons.

THE final scene was a roll-call of all the villages into which the organized teaching of the good news had spread, beginning at Yalemba. Lads carrying poles with village names pinned on them stood in the area in geographical order and then all the onlookers came forward and grouped themselves under their respective villages. Led by a students' recorder orchestra, we all sang a newly-translated Lingala hymn, prepared specially for the occasion: "Who is on the Lord's side?"

It was a worthy memorial of our pioneer missionary, and I am sure that it reminded us missionaries, as well as our schoolchildren and students, that the work in Congo today still calls for Grenfell's devotion, skill and courage, albeit that these qualities need to be expressed in a different modern context.

COMMUNION OFFERING

The Communion offerings at the first Communion Service of the New Year are by long custom devoted to the fund for Widows and Orphans of Baptist missionaries. It is, in fact, just 100 years since the first appeal was made to the churches for this object.



The Vacation Bible School held earlier this year at the Carey Church, Calcutta, was well attended. Here is a picture of the last meeting to which parents and friends were invited.

WIVES WHO LEAD THEIR HUSBANDS

Two African couples at the Kibentele mission station in Belgian Congo are regarded with amazement by the people of the district.

The cause of the wonder is that in each case the wife is the leading member of the partnership.

One of the wives is a student in the Bible School. Her husband is at the mission station only because he is her husband.

The other wife is the chief breadwinner. She has been appointed recently to the staff of the hospital as a midwife. Her husband, a tailor, has not a regular job, but is given work by the mission whenever possible.

Nothing like this has been seen before in Kibentele, and can rarely have happened anywhere in Congo. The almost universal rule is that the wife follows her husband and is subject to him.

But Christianity is bringing about the emancipation of women. And the people of Kibentele know that is no vain boast. They have two striking examples of the emancipation in their midst.

* * *

AFRICANS TO SERVE ON PROTESTANT COUNCIL

The Congo Protestant Council has now decided to accept an African councillor from each of the missions on an equal basis with their missionary colleagues.

This step has been warmly welcomed by the Government authorities as it gives a definite national status to the Council.

GERMAN CHRISTIANS HELP TO FEED OTHERS

The Sunday collections at harvest festivals in the churches of Westphalia, Germany, this year were devoted to "hungry people in all lands". The spirit of this giving is indicated in a message of appeal sent out by Dr. Ernst Wilm, President of the Evangelical Church of Westphalia.

"We, who have received so much inter-church aid since 1945, will now give generously to the ecumenical movement so that it can relieve the bitter hunger from which thousands of people are dying in other countries. We who have once again received our daily bread from God will give at least some of it to those who hold out their hands to us."

WORLD CHRISTIAN BOOKS

The English editions of "World Christian Books" are meeting with considerable success. Already 22,500 copies of the first book, *The Christians' God*, by Stephen Neill, have been sold.

A third edition of the first five books has been printed; and, in addition to a second edition of No. 6, reprints of a further five of the series are in hand. *Jesus and His People*, by Paul Minnear, and *Did Jesus Rise from the Dead?* by James Martin, now complete the first twelve. Plans are going ahead with ten more books.

But the success of the English editions is only secondary to the main object, which is to translate them speedily into as many languages of the world as possible. So far the translations, which have been made in twenty-two languages, have amounted to seventy-nine books.

4,000 Miles of the Indian Road

By D. H. HALL

ON the 23rd January this year, long before dawn, I set off from Bombay on a journey round India. As a companion I took with me a young member of our Hindustani church; the car was a twenty-year-old Standard nine, and it was well laden with bedding, provisions, and tools, but most important of all a camera and a supply of Kodachrome film. For a long time this trip, an attempt to go right round India, had been a cherished dream.

For the whole of the previous week severe rioting had distressed the city to such an extent that the Billy Graham crusade, for which we had worked so hard, had to be cancelled. When we left Colaba on the 23rd a curfew was still in force, so we knew the city would be quiet and we were right through Bombay long before sunrise. The only incident was to have the silencer knocked off by a large boulder lying by the roadside, not the last time on this journey.

A scene by the roadside. Two village women enjoy a gossip.

AS it turned out, this journey of thirty days was one of the most interesting adventures of my life and quite strenuous. It took three days to reach Agra; I dared not drive our old car too hard and the roads are mostly very poor. One day we spent over eighteen hours at the wheel in order to cover over three hundred miles, and many days as many as twelve or fourteen.

In Agra we saw the Taj Mahal and the mystic Fatepur Sikri, and stayed with the veteran North India missionaries Rev. T. S. and Mrs. Howie. In Delhi we saw many of the amazing sights of that historic capital, and even saw modern history being made by the arrival of Billy Graham. I had special permission to photograph the arrival of the team at Delhi airport. It was most interesting to see old friends at Palwal, Baraut, and Bhiwani before going on to Benares, the city every Hindu tries to visit once in a lifetime.

On the way there the car gave some trouble, understandably so, but it was interesting, if nothing else, to live in a Cawnpore slum while we put it right. Strange as it may seem, both of us suffered more from the cold at night than anything else.

IN North India the nights are very cold and there can be a drop of up to 50° between the day and night temperatures. In Gaya the Leper asylum showed us so vividly the awful scourge that leprosy is in India. Gaya to Cuttack was the most exciting part of the whole trip; unfortunately I lost the precious roll of film of this part.

At one point we crossed a most fantastic Ghat, not marked on my map, and a sunken bridge. We only got across the bridge because of the help of the men building the new one. We waterproofed the car, the parts that matter, as well as possible and then pushed it. Eventually on the other side it started again. My companion told me afterwards that he prayed every five minutes night and day that we should complete that part of the journey! He was not alone in his prayers, for I often had visions of our car lying by the wayside as a useless wreck.

In Cuttack it was great to recognize Ken

FROM OUR OWN PRESS

A BOOK which will meet a real need is *Reading the Bible* (8s. 6d.), by A. Gilmore, a young Baptist minister in Northampton. In his preface the author refers to the appalling ignorance of the Bible. "Most of the people inside the church, and probably just as many outside, are well aware of the early blows which were struck against the authenticity of the Biblical record at the beginning of the century: they need now to be shown that these blows have done more good than harm and that, thanks to sound Biblical scholarship, the authority of the Bible now rests on a firmer foundation than it did a century ago."

Here, then, are the fruits of recent Biblical scholarship, simply and popularly presented with reasonableness. The book is positive. It describes briefly the background of the Bible, discusses the interpretation of its essential message and its relevance for today. It is definitely a work to be recommended to young church members and especially to those who are Sunday school teachers or leaders of youth organizations. But all church members, young and old, will find it most helpful.

THE Christian Citizenship Department of the Baptist Union, in connection with its campaign, has sponsored a handbook of Christian Citizenship, edited by C. H. Cleal, and published under the title *Adventures in Christian Obedience* (cloth 7s. 6d., paper covers 5s.). Mr. Cleal himself has contributed chapters on "A Christian Rule of Life", "Work and Leisure", and "The Local Church". Michael Franklin writes on "Responsible Stewardship"; John Hough on "Family and Community Life in the Welfare State"; Howard Williams on "The Christian in Politics"; Edwin Robertson on "The Quest for Peace"; and Victor Hayward on "The Christian Frontier". At the end of each chapter are questions for discussion and a select bibliography. Valuable appendices give suggestions for conferences and services, programmes for a Citizenship Month, information about national and local organizations, etc. This handbook should certainly be available in every church for the minister, the leaders of Bible classes and youth organizations.

EDWIN H. ROBERTSON has put on record some thoughts on religious broadcasting in *The Church on the Air* (2s. 6d.). Out of his long experience as Assistant Head of Religious Broadcasting, he discusses the policy of the B.B.C. in religious matters and the types of religious broadcasts. He gives useful advice on preparing a script, preparing a congregation, and conducting a service. A final chapter deals with television.

4,000 MILES OF THE INDIAN ROAD *(continued)*

Weller by his college tie (Spurgeon's). He even allowed us to use his bath!

From Sompeta to Visag we saw the work of the Canadian Baptist Mission. In Sompeta we had the strange experience of being welcomed at the home of Dr. Gullison in his absence. In Visag, where I met him two days later and thanked him for his hospitality, he simply remarked: "The real test of all our work is the station in the Missionaries' absence." In this area, Orissa and Andhra State, it was quite comic to see how my companion was as much a foreigner as myself, for neither of us knew any acceptable language, and neither of us liked the food.

FROM Visag we had to return to Bombay as funds and time were running out, so we took the shortest route via Hyderabad. This journey is marked by contrasts: it begins with paddy fields and runs into virtual desert and is very hot during the day, even in winter time. The road is quite the worst I have ever seen anywhere in the world: it is being repaired gradually and wherever that is the case you are diverted from the road on to virgin territory, and that in many cases is superior to the road. I actually saw some lorry drivers choose to leave the road and drive over fields and thus make a new and better road for themselves. Not so good for a car however. Farmers in some places were stopping this by building stone walls and barracades. What a lark!

Throughout this journey we fed at wayside eating places, called "hotels" in India, and never spent more than 2s. 8d. for a meal for both of us and never less than -6- annas, as we were trying to live as cheaply as possible. Most nights we slept either in the car or by the roadside, except of course when we stayed with Christian friends. During the journey I lost eight pounds, so there's a tip!

A group outside the East Queen Street Church, Kingston, Jamaica, after a service to mark the silver jubilee of Rev. Keith Tucker as a minister. Left to right: Rev. E. H. Greaves, Rev. S. E. Leslie Larwood, Mrs. Tucker, Rev. Keith Tucker, Lady Foot, Sir Hugh Foot (Governor of Jamaica).

NEWSPAPER EVANGELISM

A forward move in Christian journalism is being planned in Congo where, in the judgment of many experts, there is one of the greatest harvest fields in the whole of Africa. The thirty-seven co-operating missions of the Congo Protestant Council have asked the local literature organization to forge ahead with the planning of a series of illustrated monthly publications in each of the main African languages of the Congo.

In order to help this plan forward the United Society for Christian Literature has granted £500 so that three new vernacular newspapers in *Lingala, Kikongo* and *Tshiluba* may be established. It is hoped that within the fourth year of publication these vernacular magazines will each have a circulation of 30,000 which will enable them to pay their own way.

Christian journalism in the thickly populated areas of Africa and the Congo is recognized as one of the key ways of reaching the people. This new decision is also a further instance of the ability of a diverse group of missions to co-operate together. The B.M.S. contribution is the services of Miss Dorothy Jenks (see page 186).

FOR CONSPICUOUS SERVICE

At a recent meeting of the South-Western Council of the London Baptist Missionary Union, Mr. Frank T. Smallwood, M.A., was presented with an illuminated address as a tribute to his conspicuous service for over forty-two years. For thirty-three years he had been Honorary Secretary of the Council.

When making the presentation, Rev. Angus MacMillan said that three words summed up Mr. Smallwood: thoroughness, fidelity, and wisdom. He had rendered unique and invaluable service to the B.M.S. and the churches of the district.

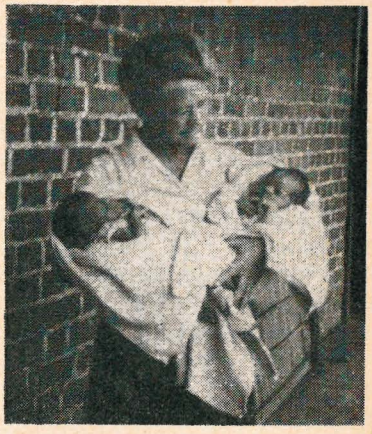
NO

By KATH

Surrounded by the usual paraphenalia of cooking pots, pans, food, blanket and grass mat, the newly-arrived patient sat in the Out-Patient Department awaiting the verdict. Not of whether we could operate or not, but of where she was going to sleep! Accompanied by her husband, she had travelled for 100 miles down-river from Lukolela to find the hospital full to overflowing. She suffered from a large tumour, which had begun to undermine her general health.

Could she not stay in the village until a bed was available? The answer was no—being complete strangers to Bolobo, the couple had no friends or relatives anywhere near. Should we refuse to treat her? We felt the answer again was no. "Well," said the doctor, "she will have to sleep on the floor"—and the nurse on duty went off to find her a place in the women's ward. Within a very few minutes he was back. "If you please, doctor, there is no room

ALL IN A



Miss Mary Causton, now teaching in Kenya, this year visited Yakusu Hospital. While she was there, two African mothers were

OOM

N O. HALL

on the floor!" Until we could do the operation, she could sit outside in the compound during the daytime, but we had to find her somewhere for the nights — and that somewhere was the floor of the laboratory!

Such is the state of things in the hospital today. Not always as badly overcrowded as on that particular occasion, but always overfull, and month by month the numbers steadily increase, showing that the climax has not yet been reached.

Our concern, though, is not only for the physical needs of the people we serve. The hospital has at all times maintained a strong evangelical witness. With the almost overwhelming demands brought about by the continual increase of patients, that witness is becoming increasingly difficult to maintain. So we find ourselves faced with a difficult situation and a problem to which we do not know the right answer. Do you?

AY'S WORK!

safely delivered of twins within a few hours of each other. On the left is a picture of Miss Causton with one set of twins, on the right, Sister E. D. M. White with the other.

Rev. S. G. Poupard telling pastors at Trinidad all about the Jubilee Congress of the Baptist World Alliance

CHINESE LITERATURE

Rev. James Sutton, Secretary of the Literature Commission of the Malayan Christian Council, was due to attend a Literature Conference in Hong Kong from 30th October to 2nd November.

This Conference had been called by the Council for Christian Literature for Overseas Chinese, which was also giving hospitality to the delegates.

With Mr. Sutton was another delegate from Malaya. They intended to raise at the Conference, among other matters, the following important questions:—

1 The reassessment of the publishing programme of the C.C.L.O.C. It is felt in Malaya that much of the old C.L.S. material being printed is out of date in content and language and more translations of new books and original Chinese works are needed.
2 The possibility of publishing materials for young people to use in Summer Schools, Bible Vacation Courses, etc.
3 The desirability of preparing a list of persons who specialize in various fields of authorship so that reference might be made to them as needed.
4 The possibility of publishing a South-East Asia Christian News Bulletin.

BE GOOD BAPTISTS

On his return from furlough Rev. S. G. Poupard gave a report on the Baptist World Alliance Jubilee Congress to the pastors of the Trinidad Baptist churches.

In the discussion which followed, one of the pastors, commenting on the number of delegates, said: "I never knew so much Baptist!" Another, greatly impressed by the message of the Archbishop of Canterbury, declared: "I like what big preacher man said: 'Be good Baptists!'"

Distribution Problems in French-speaking Africa

Our Society has recently sent out Miss Dorothy Jenks to do Christian journalistic work in Belgian Congo in connection with the magazine "Envol". She will be particularly concerned with versions of it in the vernacular.

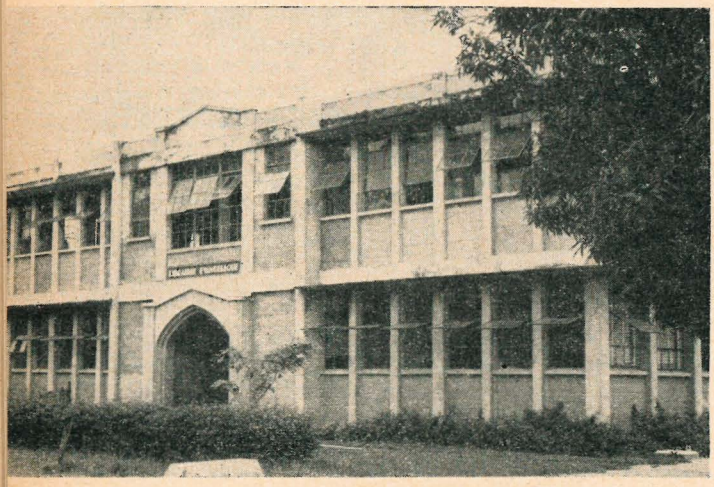
By TREVOR SHAW

THE key to the success for any publication is its distribution. Here in the vast French-speaking territories these problems are multiplied one hundred fold as compared with them in British territories. Approximately one third of the land mass of Africa is in French-speaking territories and the population for the most part widely scattered. Now that the initial base for *Envol* has been established and it has completed its first 18 months existence, the time has come to enlarge and strengthen distribution methods.

In recent weeks two of our ten committees in French territories have felt the burden to make *Envol* known in centres other than their own. In the Southern Camerouns an African pastor was granted three weeks' leave of absence from his church to make a tour of 13 other centres for *Envol*. These were all small centres but in each regular orders were received and in some cases additional auxiliary committees appointed. Since this visit and our sending out of over 200 additional copies a month to these centres, lists of single subscriptions also have come in.

HERE is an extract from a letter written by this African pastor to the African committees he formed during his visit:

"You are doubtless full of zeal for the evangelization of our country. Do your utmost and more to gain as many subscribers as possible to *Envol*, in order to make the paper self-supporting, but above all with the aim of evangelizing far and near. Through this paper you will reach the masses who no longer darken the threshold of our chapels and churches, you will provide wholesome literature for those who are thirsting for reading matter. Speak about *Envol* to your church, to your friends, to your acquaintances; give them a copy to read, even if it is an old number, and persuade them of the necessity and role of this paper. *Envol* covers French West Africa, French Equatorial Africa, Togoland, the Belgian Congo, the Camerouns and many other regions besides. Your contribution to its life and development is necessary and indispensable. For God, do your utmost, and let your zeal abound."



The headquarters at Léopoldville of LECO, the co-operative Protestant publishing house

ENTHUSIASM is infectious and when we received this report from the Camerouns we presented it to our next meeting with our committee in Brazzaville. Immediately the idea caught home and they wanted to get out to neighbouring centres to encourage *Envol*. But these men were business-men and could not take time off. Then they suggested that during the Easter vacation they could visit one centre called Dolisie, about 150 miles from Brazzaville. So for this week-end not only the church groups in Dolisie came to know about *Envol*, but also the Moslems and pagans throughout the market-place and village.

A small auxiliary *Envol* committee of keen African Christians was formed, a regular order of *Envols* month by month

was secured as well as a number of subscriptions. Thus through the work of these two committees comprised entirely of Africans, the ministry of *Envol* has been extended to several hundred additional readers, and the basis for this expansion has been built firmly and solidly on African foundations. We are now passing this information on to all our committees and encouraging them to do the same.

Africans love bright magazines. How important that they have good ones!

IN the Belgian Congo we are starting to give our time to organizing committees and wider distribution. Just today we have received the following letter from one missionary who is enthusiastic for the ministry of *Envol*. He is working in a large centre called Coquilhatville in the north-west of the Congo and situated on the Congo river. He writes:

"Thank you for sending us the 50 *Envols*. We received them Tuesday and today, Thursday. We have but two copies left. Therefore I have two things to ask:

(1) Could you send us 50 more copies of the Easter number if you have them.

(2) Please change my subscription to a standing order of 100 copies per issue.

"You may be interested in knowing how we sold these 50 copies you sent us. Coquilhatville is divided into four areas but is fringed by several not considered a part of the city. Thus far I have arranged with four Africans who run private shops on their property ,and who are members of our church, to sell *Envol* for us. These four, by the way, are representing us in only half the city, two in each of two areas. By the time I got them started, they were back for more copies, so I was out before I could engage men for the other two areas. Of the three major villages nearby (two industrial areas, one a large mission station), I have a representative in only the last. From all this you can see that prospects are bright, and the Congolese of Coquilhatville are eager to read Protestant religious material. By the time the next lot of *Envols* arrive, we hope to have representatives in all seven areas here. I anticipate an eventual order of perhaps 500 French issues, and at least that many when your Lingala issue comes out."

SO we push ahead; in some parts slowly, in others more rapidly, but in all solidly and into the heart of African living and life. At the same time as we are now concentrating on distribution for the French *Envol*, so too will we be building our distribution system for the new vernacular magazines projected for the near future. The field is truly whitened unto harvest—the message of these publications backed by strong, incessant and prevailing prayer from the homelands, can be a mighty weapon to reach multitudes and to set a standard of witness and testimony that shall spread to every corner of these great land masses of French-speaking Africa.

THE QUEST

A quarterly magazine for young people. Contains news of the churches overseas and at home, articles of special interest to Sunday school teachers and leaders of youth organizations, book reviews, etc., etc. Copies can be ordered through your Church Missionary Secretary (6d. per copy).

Carey Day at Serampore College

By STANLEY MUDD

IF he came back . . .

. . . I wonder what he would think about it all?—and say, too, because he was not a man to hide his thoughts. I am sure he would be especially interested if he came back on his birthday. Looking at the notice board he would see the College Calendar and perhaps notice that Muharram was a full day's holiday, Jagaddhatri Puja a full day's holiday, and Carey's birthday half a day's holiday. How would that strike him, I wonder? Perhaps he would be pleased to know that he had stopped the College work for only half a day. After all, he was a tremendous worker himself.

What would he think as he watched the procession through the streets of Serampore, going to put a wreath on his grave? (how much of Serampore town would he recognize?) He might say, "Well, really, this is too much," but he would be touched, I think, to hear students referring to him —in Bengali—as "our Carey" and "Bengal's Carey". If ever a man gave himself to India, it was he.

IN the afternoon he would watch the football match between the Bishnupur School (indirectly his foundation, since it used to be situated at Serampore) and the College. Here, I think, we might have some difficulty in explaining the place of games in modern education to an old gentleman of the eighteenth century, and I suspect before half-time he would have slipped away to see how some of the trees, which he himself had planted in the grounds, were getting on, and to have a word, in fluent if rather old-fashioned Bengali, with the gardeners.

As evening came on he would, of course, be invited to the Social which the resident Staff and students attend. He would enjoy that, I think, but he might be rather astonished to see his own bust in the place of honour with flowers standing in front of it. "An innocent expression of esteem for a great man," we would explain hastily, but the worried expression might well remind us that Carey knew just what a statue with flowers in front of it might suggest to a Hindu mind.

Then he would hear a text from the Bible in all the different languages Carey translated the Bible into. What memories that would bring back. The early struggles to master Bengali; the immense projects and plans for translations; the bitter disappointment when so much was destroyed by fire; the service when the first Bengali Bible was placed on the Communion Table.

Children reading at the Vacation Bible School held at the Carey Church, Calcutta

THESE thoughts might well keep him busy during some of the speeches that follow. What would he think of them? Would he be horrified at their unsubtle flattery? Would he be indignant at these attempts at canonization? Or would he chuckle and whisper to his neighbour that speech-making in Bengal hadn't changed much in the last 150 years?

Of course, he would have to say something himself. He wouldn't be allowed to go without at least one speech—perhaps several, in different languages. What would he say? In spite of secret doubts, he might congratulate the College on its growth and present size. He would, I am sure, express delight at the number of affiliated Colleges (but he might think, "Only nineteen after all this time?"—Carey had big ideas). But I think he might remind us of his last words to Alexander Duff: "Let us hear less of Dr. Carey and more of Dr. Carey's Saviour," and I am sure he would say, "When I said that, I meant it."

THE DIFFERENCE BEING A CHRISTIAN MAKES

By LIONEL G. WEST

The parents of the schoolboy who was taken by a crocodile, had they not been Christians, would have fasted for a week, worn rags, covered themselves with dust and dirt, wailed continuously night and day for at least five days, and finally, they would have sought a witch-doctor to tell them who had bewitched the crocodile to take their son.

But, being Christians, they ate the food brought to them by church members; they sat quietly and reverently with friends and members of the church; they sang hymns and prayed, and read portions of Scripture; and finally, the father prayed that he might be given strength to sustain this sorrow so that he might be a greater help to others in time of trouble.

Koko and his son, both church members, accused the local African chief, also a church member, for abusing his authority by asking the son to do State work longer than he should. After verifying the facts before the head chief, it was disclosed that Koko and his son had been incorrectly informed. The local chief was exonerated, and could have imposed a fine on the father and the son; instead, he asked that they apologize.

So, one evening, Koko and his son, the local chief, and an elder of the church presented themselves before the missionary, and the apology was made to the chief. The little meeting closed with prayer, and all concerned parted good friends.

So one could go on, showing how being a Christian makes a difference here in Congo, and how these Africans can teach us a thing or two from time to time.

Grenfell's House to be National Monument

George Grenfell's house at Bolobo, Belgian Congo, is expected soon to be classified as a national monument of historic interest.

A memorial to Grenfell has been placed at Inongo to mark the 70th anniversary of his exploration of Lake Leopold II and the 50th anniversary of his death.

The memorial is a simple one. It consists of a cairn of brown rocks pointed with cement. The district commissioner unveiled it.

At the Bolobo mission station, a big piece of the machinery of Grenfell's boat, "Peace," is being mounted as a memorial. It has been dragged from the beach where it has defied the weather for nearly half a century. Soon it will rest on a concrete base in front of the pioneer's old home.

NEW BOOKS FOR OVERSEAS CHINESE

Among the books shortly to be published by the Council on Christian Literature for Overseas Chinese are:—

Discovering Buried Worlds, by A. Parrot.

The Biblical Doctrine of Man in Society, by G. E. Wright.

About the Gospels, by C. H. Dodd.

The Great Invitation, by Emil Brunner.

RADIO LINKS MISSIONARIES WITH THEIR CHILDREN

Some of our missionaries are fortunate enough to have their children living with them. But most of those whose boys and girls are older have to leave them behind in England, and Eltham College and Walthamstow Hall are two schools where the children of missionaries are educated.

Last Christmas there was a broadcast from Walthamstow Hall, and for a few minutes the radio helped to link up families who were so far apart.

In Congo, two of our missionaries were ready an hour before time. As their daughters' voices came through, clear and confident, they were for a few moments transported to England.

Then the sounds of Congo came ticking back into consciousness. Children called, in a different tongue, from the river bank. A boy knocked on the door. The workmen came for Roll Call.

They were back in Congo again, so quickly, but with the memory of their children's voices coming to greet them from far away.

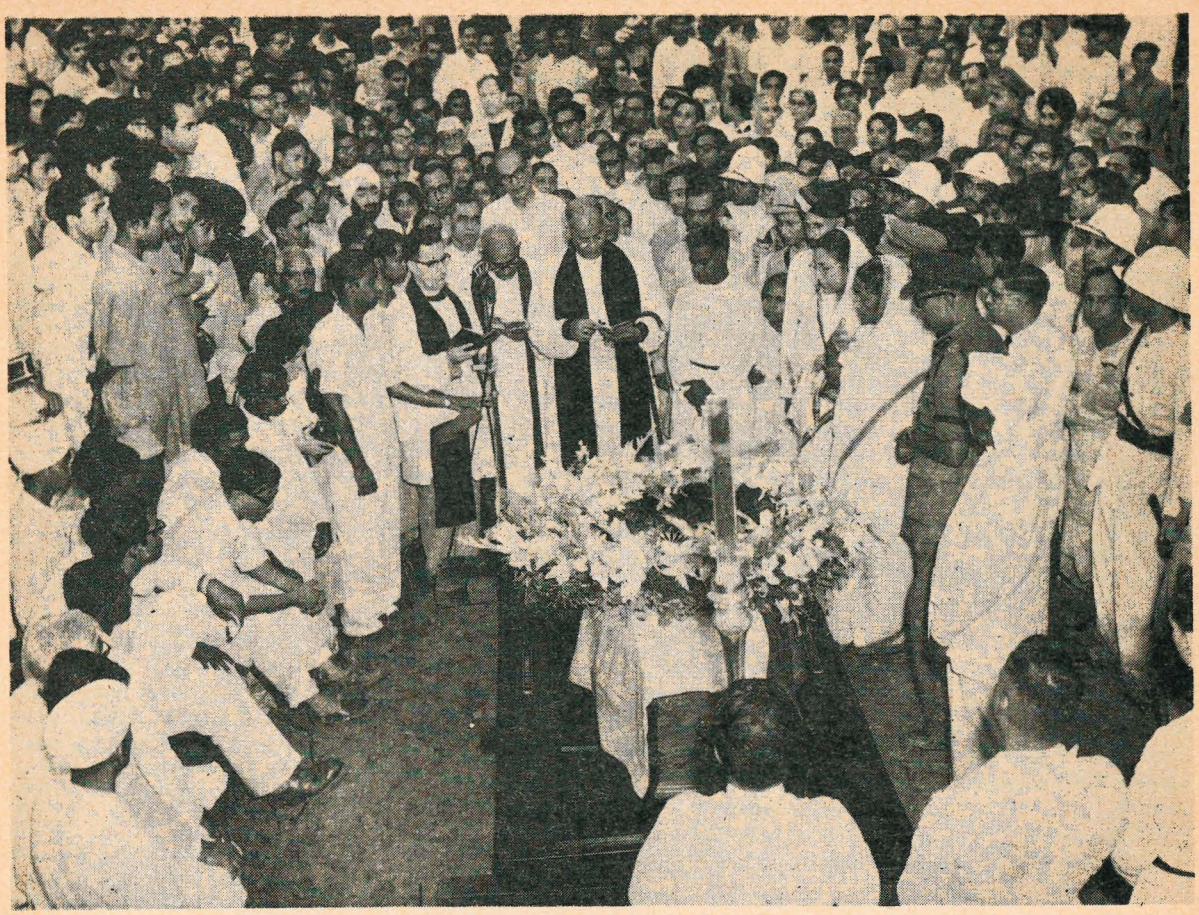
TWO MILLION PROTESTANTS IN CONGO

The Protestant community in Belgian Congo now numbers about two million. According to the latest Government statistics, of the 1,160,000 children in mission schools, 322,000 are being taught in Protestant schools.

BRUSSELS EXHIBITION

At the Brussels International Exhibition in 1958 the work of Protestant missions in Belgian Congo will be featured.

The exhibit will have four sections: Evangelism, Education, Medical Work, and General Propaganda and Information.



A scene at the state funeral of the late Dr. H. C. Mukerjee, Governor of West Bengal. The service was conducted at the Lower Circular Road Cemetery, Calcutta, by the Most Rev. Arabindo Mukerjee, Metropolitan of Indian, Pakistan, Burma and Ceylon, assisted by Rt. Rev. S. K. Chatterjee, Moderator of the United Church of Northern India, and the Rev. W. A. Corlett, minister of the Carey Baptist Church.

LEGACIES

		£	s.	d.
August				
8	Miss W. Pratt (Medical)	100	0	0
„	Miss E. A. Catherwood	50	0	0
„	Lt. Com. F. T. Norris	6	8	2
14	Robert Francis Webb	25	0	0
16	Miss S. B. Stephens (Translation £316 8s. 11d.)	632	17	11
„	Mrs. M. A. H. Sawday	5	5	0
17	Mrs. E. L. Pearson	250	0	0
20	Arthur White	20	0	0
22	Mrs. W. B. Owen	1,000	0	0
„	Henry John Tanner	200	0	0
27	Mrs. Minnie Tucker	100	0	0
29	Gower M. Rankin	50	0	0
September				
3	Miss R. M. Bannister	100	0	0
5	Miss S. B. Stephens (Translation £3 9s.)	6	18	0
17	Miss Jessie Stringer	100	0	0
18	A. W. Mills	100	0	0
20	Miss Rhoda Gameson	200	0	0
24	James S. Hardman	100	0	0
27	Miss Annie S. Reynolds	100	0	0
29	Principal T. W. Chance	25	0	0
October				
2	Sir Edward Wood (£3 13s. 2d. Medical)	7	6	3
3	Miss M. H. Shaw	50	0	0
9	Mrs. A. E. Chambers	100	0	0
12	P. S. Woolings	100	0	0
„	Miss Eileen N. S. Maginess	50	0	0
16	Mrs. A. E. Potter (£13 13s. 3d. to support of Congo Student; £6 11s. 7d. Medical)	26	6	5
17	J. Harries	2	6	0
19	H. B. Hannah (Medical)	500	0	0

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

December 2-8: WEST ORISSA. Pray for Balangir, where both B.M.S. and Disciples of Christ missionaries are engaged in evangelistic and educational work, and work amongst women and girls. Pray too for Sambalpur and for Angul, which is supervised from Cuttack. On Friday, remember particularly the Utkal (Orissa) Central Church Council, and its missionaries and workers.

December 9-15: LUSHAI HILLS. Give thanks for the response to the Gospel in the Lushai Hills, where almost a whole tribe has been won for Christ, and pray for our missionaries who are working in the churches, schools and dispensary. Pray for the missionary work of the Lushai Church among neighbouring tribes, and remember the North Lushai Mission of the Welsh Presbyterian Church.

December 16-22: Remember missionaries and societies engaged in Bible translation and Christian Literature work. Give thanks for all converts and newly baptized church members, and for new churches and their leaders, and uphold them in prayer. Give thanks for the life and witness of missionaries and their national colleagues who have "fallen on sleep" during 1956.

December 23-29: CHRISTMAS WEEK. Unite with all Christians in thanksgiving for the Saviour who was born that the whole world might be redeemed, and pray especially for those who are celebrating Christmas for the first time. Remember particularly the children of our missionaries, both those who are separated from their parents, and those who will spend Christmas as members of a united family. Remember too their guardians and teachers.

December 30-31: AS THE YEAR CLOSES, give thanks for blessings received, and pray that our home churches, and we ourselves, may begin the New Year with renewed love and fuller consecration.

MISSIONARY RECORD

Arrivals

8th September. Dr. and Mrs. J. F. Carrington, from Yalemba.

12th October. Miss H. G. Ball, from San Salvador, and Miss V. Harrison, from Quibocolo.

Departures

4th September. Miss P. E. Gilbert, for Lisbon, for study.

1st October. Miss E. N. Gill, for study in Lisbon.

4th October. Rev. T. and Mrs. Rogers and Miss V. A. Mason, for Yakusu; Dr. and Mrs. H. B. Kennedy, and Miss M. D. Webber, for Kimpese.

6th October. Miss M. Edwards, for West Dinajpur.

11th October. Miss W. G. Turney and Rev. C. A. and Mrs. Grant, for Colombo; and Mrs. G. Soddy, for Barisal.

12th October. Mr. and Mrs. N. A. Ellis and child, for Calcutta; Miss S. M. Evans and Miss N. L. Yarrow, for Cuttack; Miss W. O. Harkness, for Balangir; Miss P. M. Kenyon, for Baraut; Miss J. Summers, for Palwal; Miss D. E. Belham, for Patna; Rev. A. A. and Mrs. Somerville and family, for Rangpur; and Rev. J. K. Skirrow, for Chandraghona.

13th October. Mr. J. D. Knight, for Léopoldville, and Mr. L. L. Collis, for Pimu, both by air.

20th October. Miss D. Evans, for Balurghat; Miss W. M. Gow, for Palwal; Miss D. M. Coggins, for Berhampur; and Mr. and Mrs. J. T. Smith, for Balangir.

Births

14th September. At Shillong, to Rev. S. and Mrs. Mudd, a son, Andrew Christopher.

22nd September. At Kuala Lumpur, to Rev. J. and Mrs. Sutton, a son, Martin George.

ACKNOWLEDGEMENTS

(To 20th October 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

Sierra Leone Joint Appeal: "W.W.G.," 2s. 6d.

For Seeds and Agricultural Implements: "Inasmuch," £5.

General Fund: For work in Congo, £1; A Swedish Baptist, £2; Anon., 10s.; David and Pat Fowell, 1s. 6d.; Readers of *The Christian* (£2 for work of Rev. R. H. Whitfield), £44 10s.; Anon., 10s.; Anon., 10s.

Medical Fund: Anon., 2s.

Gift and Self-Denial Week: E.E.S., Romford, £20.

Translation Fund: A.U.S., £2.

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READING THE BIBLE

By **A. Gilmore.** **8s. 6d.** (postage **7d.**)

A book which will meet a real need for guidance in Bible study. Simply and popularly it presents the significant results of recent Biblical scholarship. The whole approach is positive and reasonable, the author believing the Bible to be the Word of God to man. It can be commended especially for students, Sunday school teachers and young church members, though older and more experienced Christians will find it most helpful.

ADVENTURES IN CHRISTIAN OBEDIENCE

A Handbook on Christian Citizenship

Edited by **Clifford Cleal.** Paper cover **5s.** (postage **4d.**); Cloth **7s. 6d.** (postage **6d.**)

This book has been written to assist those who have committed themselves to Christ and need help in working out the implications of this act for personal discipline and collective action. In the view of the writers, Christian Citizenship should be seen as the normal expression of Christian faith in personal and community life. Valuable features are the questions for discussion following each chapter, and suggestions for further reading on various aspects of the subject.

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